A

Preſent for a Son;

IN WHICH

Many NECESSARY POINTS of

KNOWLEDGE and BEHAVIOR

ARE

Familiarly Unfolded and Explained.

CONTAINING

PART I.

The POLITE PHILOSOPHER; or an Eſſay on that ART, which makes a Man *happy in himſelf*, and *agreeable to others*.

PART II.

The TUTOR; or Youth's Companion: Being a Collection of Queſtions and Anſwers on the moſt important Subjects in DIVINITY, HISTORY, PHILOSOPHY, MORALITY, CHRONOLOGY, ASTROLOGY, &c.

"The Accompliſhment of Breeding is, to learn what is decent in "Company, or beautiful in Arts: And the Sum of Philoſophy "is, to learn, what is juſt in Society, and beautiful in Nature "and the Order of the World." SHAFTESB. Charact.

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BRITISH MUSEUM
59
MAY

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THE POLITE PHILOSOPHER:

OR,

AN ESSAY ON THAT

ART

WHICH MAKES A MAN HAPPY IN HIMSELF, AND AGREEABLE TO OTHERS.

PART I.

59
MAY

PREFACE

TO THE

SECOND EDITION.

THE POLITE PHILOSOPHER was printed originally at Edinburgh, and part of the edition ſent up to London. The novelty of the title, and to ſay truth of the performance itſelf (for it is written in a manner never before made uſe of in our Language) recommended it to ſome, and prejudiced it in the opinion of others; but time, which is the touchſtone of ſuch productions, did juſtice to this

work, and at laſt procured it an eſteem not only here, but abroad. This, together with my great eſteem for its ingenious author, who is now in Italy, and who is allowed by all who know him, to be truly a POLITE PHILOSOPHER, occaſioned my ſending this ſecond edition into the world.

The intent of the author, for I very well knew his intent, was to make men aſhamed of their vices, by ſhewing them how ridiculous they were made by them, and how impoſſible it was for a bad man to be Polite. It may be, graver books have been written on this ſubject, but few more to the point; its author being equally ſkilled in books and in men, in the dead languages and the living: I preſume therefore, that his obſervations will be generally found true, and his maxims juſt.

At firſt ſight it may ſeem that this book is calculated only for a few; but I beg leave to obſerve, that in truth there are but few to whom it may not be uſeful.

As

As every man in his ſtation ought to be honeſt, ſo every man in his behaviour may be polite: nay, he ought to be ſo, becauſe he will be ſure to find his account in it; ſince it is a quality eaſier diſcerned, and of conſequence ſooner rewarded, than the former. We muſt know and converſe with a man, to be convinced of his probity; whereas we perceive at firſt ſight whether he has good manners, by this we are prejudiced in his favour: and who then would not ſtrive to learn an art at once ſo eaſy, and ſo extenſive in its uſe?

But if it be beneficial to all, it is peculiarly neceſſary to YOUTH. It is at once a remedy for baſhfulneſs, and a preſervative againſt the contrary vice. A polite perſon ſtands in the middle between a ſheepiſh modeſty, and a diſtaſteful boldneſs. It is the habit which adds the laſt poliſh to education, brightens the man of letters, and ſpreads a gloſs over that ſort of learning which would otherwiſe appear pedantic. The polite man may not

only underſtand Latin and Greek, but may alſo introduce them into diſcourſe, provided it be before proper company, and on a proper occaſion. The unpoliſhed ſcholar lugs them in whenever they occur; quotes OVID to his miſtreſs, and repeats a paſſage from POLYÆNUS to a captain of the guards. To our Youth therefore I beg leave to recommend this conciſe manual, which will coſt them but little time to read, and no great pains to practiſe.

TO THE

AUTHOR

OF THE

POLITE PHILOSOPHER.

——VELAT MATERNA TEMPORA MYRTO. Virg.

WHEN Vice, the ſhelter of a maſk diſdain'd,
When Folly triumph'd, and a NERO reign'd,
PETRONIUS roſe, Satiric yet Polite,
And ſhew'd the glaring monſter full in ſight;
To public mirth expos'd the imperial beaſt,
And made his wanton court the common jeſt.

In your correcter page his wit we ſee,
And all the Roman lives reſtor'd in thee.
So is the piece proportion'd to our times,
For ev'ry age diverſifies its crimes;

And

And vice, with Proteus-art, in one conceals
What in the next more boldly it reveals:
In different ſhapes drives on the laſhing trade,
And makes the world one changing maſquerade.

The griping wretch, whoſe Av'rice robs the town,
To gain his point, a holy look puts on;
To earth directs his hands, to heaven his eyes,
And, with a ſhew of grace, defrauds and lyes.
Th' ambitious Courtier, but for diff'rent ends,
With ſeeming zeal the public good defends.
Th' Enthuſiaſt thinks to him the ſtandard giv'n
Of truth divine, the maſter key of heav'n.
The Pettyfogger fee'd, ſupports the cauſe
Howe'er unjuſt, and wreſts the injur'd laws.
To courage Bullies; Fops to wit pretend;
And all can proſtitute the name of Friend.
Yet tho' men want but eyes to ſee the cheat,
They chooſe to wink, and help their own deceit.
The herd of Fools reſign themſelves a prey
Which every Knave purſues his private way.

The queſtion, FORRESTER, is ſomething hard;
How ſhall the wiſe the motley ſcene regard?

While

While men ourſelves, can we unmov'd ſtand by?
Pain'd ſhall we ſmile? or guiltleſs ſhall we cry?
Humanity to Grief would give the rule,
But ſtronger reaſon ſides with Ridicule.

O! that thy Work, inſtructive but refin'd,
The pleaſing image of your eaſy mind,
(Which, like the Statues wrought by Phidian art,
Is one fair whole, complete in every part)
May cure the lighter follies of the age,
Cool bigot Zeal, and ſoften party Rage;
Expoſe Ill-nature, Pedantry o'ercome,
Strike Affectation dead, and Scandal dumb;
Reſtore free Converſe to its native light,
And teach mankind, with eaſe, to grow POLITE.

Then round thy brow the myrtle garland twine,
The grateful recompence of toils like thine;
Secure in all you write or do, to pleaſe,
Join wit with ſenſe, with underſtanding eaſe.
Already here your juſt applauſes riſe,
And the Belles read you with tranſported eyes.
Some in the ſweeteſt notes repeat thy lays,
Others harmonious, ſpeak the author's praiſe;

All

All to approve, with equal zeal conſpire:
What more can Fortune give?—or you deſire?

As PARIS, loſt in paſſionate ſurprize,
To Love's reſiſtleſs Queen aſſign'd the prize:
So while you Beauty treat with ſuch regard,
The lovely theme ſhall be your beſt reward;
VENUS ſhall from the ſhepherd's debt be free,
And, by the fav'rite Fair, repay the debt to thee.

THE

POLITE PHILOSOPHER.

METHOD requires that, in my entrance on this work, I ſhould explain the nature of that Science to which I have given the name of Polite Philoſophy; and though I am not very apt to write methodically, yet I think it becomes me, on this occaſion, to ſhew that my title is ſomewhat *a propos*.

FOLKS who are ſkilled in Greek, tell us, that Philoſophy means no more than the

the Love of Wiſdom; and I, by the adjunction of Polite, would be underſtood to mean that ſort of Wiſdom with teaches men to be at peace in themſelves, and neither by their words, nor behaviour, to diſturb the peace of others.

ACADEMICAL critics may perhaps expect that I ſhould, at leaſt, quote ſome Greek ſage or other, as the Patron of that kind of knowledge which I am about to reſtore; and, as I pique myſelf on obliging every man in his way, I ſhall put them in mind of one Ariſtippus, who was profeſſor of Polite Philoſophy at Syracuſe, in the days of the famous king Dionyſius, in whoſe Favour he ſtood higher than even Plato himſelf. Should they go farther and demand an account of his tenets, I muſt turn them over to Horace, who has compriſed them all in one line.

Omnis Ariſtippum decuit color, & ſtatus, & res.

Secure his ſoul preſerv'd a conſtant frame;
Thro' ev'ry varying ſcene of life the ſame.

In

In the court of the king of Sicily, this wiſe man enjoyed all the delights that would have ſatisfied a ſenſual mind; but it was the uſe of theſe which ſhewed him a true philoſopher: He was temperate in them, while he poſſeſſed them; and eaſy without them, when they were no longer in his power. In a word, he had the Integrity of Diogenes, without his churliſhneſs; and as his Wiſdom was uſeful to himſelf, ſo it rendered him agreeable to the reſt of the world.

Ariſtippus had many pupils; but for the regular ſucceſſion in his ſchool, it has either not been recorded by the Greek writers, or at leaſt by any of them that have come to my hand. Among the Romans indeed, this kind of knowledge was in the higheſt eſteem, and that at the time when the reputation of the commonwealth was at its greateſt height. Scipio was leſs diſtinguiſhed by the laurels he acquired from foreign conqueſts, than by the myrtle garland he wore as a profeſſor in this art. The familiar let-

ters of Cicero are ſo many ſhort lectures in our ſcience, and the life of Pomponius Atticus a praxis only on Polite Philoſophy.

I would not be ſuſpected to mention theſe great names, with an intent to diſplay my learning; far be it from me to write a ſatire on the age: all I aim at, is to convince the Beaux Eſprits of our times, that what I teach they may receive without diſparagement, ſince they tread thereby in the ſame road with the greateſt heroes of antiquity; and, in this way at leaſt, emulate the characters of Alexander and Cæſar. Or, if thoſe old-faſhioned commanders excite not their ambition, I will venture to aſſure them, that in this track only, they will be able to approach the immortal prince Eugene; who, glorious from his courage, and amiable from his clemency, is yet leſs diſtinguiſhed by his Rank, than by his Politeneſs.

After naming prince Eugene, it would debaſe my ſubject to add another example; I ſhall proceed therefore to the taking

taking notice of ſuch qualities of the mind as are requiſite for my pupils to have, previous to the receipt of theſe inſtructions.

But, as Vanity is one of the greateſt impediments in the road of a polite Philoſopher, and, as he who takes upon him to be a Preceptor, ought at leaſt, not to give an ill example to his Scholars; it will not be improper for me to declare, that in compoſing this Piece, I had in my eye that precept of Seneca, *Hæc aliis dic, ut dum dicis audias, ipſe ſcribe, ut dum ſcripſeris legas.* Which, for the ſake of the Ladies, I ſhall tranſlate into Engliſh; and into verſe, that I may gratify my own propenſity to rhyming.

Speaking to others, what you dictate hear;
And learn yourſelf, while teaching you appear.

Thus you ſee me ſtripped of the ill-obeyed authority of a Pedagogue, and are for the future to conſider me only as a ſchool-fellow playing the maſter, that we may the better conquer the difficulties of our taſk.

To proceed then in the character, which for my own ſake as well as your's, I have put on, let me remind you, in the firſt place,

That *Reaſon*, however antique you may think it, is a thing abſolutely neceſſary in the compoſition of him who endeavours at acquiring a philoſophical Politeneſs; and let us receive it as a maxim, that without Reaſon there is no being a Fine Gentleman.

However, to ſoften at the ſame time that we yield to this conſtraint, I tell my blooming audience with pleaſure, that Reaſon like a fop's under waiſtcoat, may be wore out of ſight; and, provided it be but worn at all, I ſhall not quarrel with them, though vivacity, like a laced ſhirt be put over to conceal it: For, to purſue the compariſon, our minds ſuffer no leſs from Indiſcretion, than our Bodies from the injuries of the weather.

Next

Next to this, another out-of-the-way Qualification muſt be acquired, and that is *Calmneſs*. Let not the ſmarts of the univerſity, the ſparks of the ſide-boxes, or the genteel flutterers of the drawing-room, imagine that I will deprive them of thoſe elevated enjoyments, drinking tea with a Toaſt, gallanting a fan, or roving like a butterfly through a parterre of Beauties: No, I am far from being the author of ſuch ſevere Inſtitutions; but am, on the contrary, willing to indulge them in their pleaſures, as long as they preſerve their Senſes. By which I would be underſtood to mean, while they act in character, and ſuffer not a fond inclination, an aſpiring vanity, or a giddy freedom, to tranſport them into the doing any thing which may forfeit preſent advantages, or entail upon them future pain.

I ſhall have frequent occaſion, in the following pages, to ſhew, from examples, of what mighty uſe Reaſon, and an undiſturbed temper, are to men of great com-

merce in the world, and therefore ſhall inſiſt no farther on them here.

The laſt diſpoſition of the ſoul which I ſhall mention, as neceſſary to him who would become a proficient in this ſcience, is *Good Nature*; a quality, which, as Mr. Dryden ſaid in a dedication to one of the beſt-natured men of his time, deſerves the higheſt eſteem, though, from an unaccountable depravity both of taſte and morals, it meets with the leaſt. For can there be any thing more amiable in human nature, than to think, to ſpeak, and to do, whatever good lies in our power unto all? No man who looks upon the ſun, and who feels that chearfulneſs which his beams inſpire, but would rather wiſh himſelf like ſo glorious a being, than to reſemble the Tyger, however formidable for its fierceneſs; or the Serpent, hated for his hiſſing, and dreaded for his ſting. Good Nature may indeed, be made almoſt as diffuſive as day-light; but ſhort are the ravages of the Tyger, innocent the bite of a Serpent, to the Vengeance

geance of a Cankered Heart, or the malice of an Envenomed Tongue. To this let me add another argument in favour of this benevolence of ſoul, and farther perſuaſions will, I flatter myſelf, be unneceſſary. Good Nature adorns every perfection a man is maſter of, and throws a veil over every blemiſh which would otherwiſe appear. In a word, like a ſkilful Painter, it places his virtues in the faireſt light, and caſts all his foibles into ſhade.

Thus, in a few words, Senſe, Moderation, and Sweetneſs are eſſential to a Polite Philoſopher: and if you think you cannot acquire Theſe, even lay my book aſide; but before you do that, indulge me yet a moment longer. Nature denies the firſt to few; the ſecond is in every man's power; and no man need be without the laſt, who either values general eſteem, or is not indifferent to public hate. For, to ſay Truth, what is neceſſary to make an honeſt man, properly applied, would make a polite one: and as almoſt every one would

would take it amiſs, if we ſhould deny him the firſt appellation; ſo you may perceive from thence, how few there are, who, but from their own indiſcretion, may deſerve the ſecond. It is want of Attention, not Capacity, which leaves us ſo many brutes; and I flatter myſelf there will be fewer of this ſpecies, if any of them can be prevailed on to read this. A deſcription of their faults is to ſuch the fitteſt lecture; for few monſters there are who can view themſelves in a glaſs.

Our follies, when diſplay'd, ourſelves affright,
Few are ſo bad, to bear the odious ſight.
Mankind, in herds, thro' force of cuſtom ſtray,
Miſlead each other into error's way;
Purſue the road, forgetful of the end,
Sin by miſtake, and without thought offend.

My Readers who have perhaps been many of them accuſtomed to think Politeneſs rather an ornamental accompliſhment, than a thing neceſſary to be acquired in order to an eaſy and happy life, may, from thence, pay leſs attention than my inſtruc-

tions

tions require, unleſs I can convince them they are in the wrong. In order to which, I muſt put them in mind, that the tranquillity, and even felicity of our days, depends as ſtrongly on Small Things, as on Great; of which men may be eaſily convinced, if they but reflect how great uneaſineſs they have experienced from croſs accidents, although they related but to Trifles; and at the ſame time remember, that Diſquiet is of all others the greateſt evil, let it ariſe from what it will.

Now, in the concerns of life, as in thoſe of fortune, numbers are brought into what are called bad circumſtances, from ſmall neglects, rather than from any great errors in material affairs. People are too apt to think lightly of ſhillings and pence, forgetting that they are the conſtituent parts of pounds, until the deficiency in the greater article, ſhew them their miſtake, and convince them, by fatal experience, of a truth which they might have learnt from a little

little attention, viz. that great ſums are made up of ſmall.

Exactly parallel to this, is that wrong notion which many have, that nothing more is due from them to their neighbours, than what reſults from a principle of honeſty, which commands us to pay our debts, and forbids us to do injuries: whereas a thouſand little Civilities, Complacencies, and Endeavours to give others pleaſure, are requiſite to keep up the reliſh of life, and procure us that affection and eſteem which every man, who has a ſenſe of it, muſt deſire. And in the right timing and diſcrete management of theſe punctilio's, conſiſts the eſſence of what we call Politeneſs.

How many know the general rules of art,
Which unto tablets human form impart?
How many can depict the riſing brow,
The noſe, the mouth, and every feature ſhew?
Can, in their colours, imitate the ſkin,
And, by the force of fire, can fix them in?

Yet,

Yet, when 'tis done, unpleaſing to the ſight,
Tho' like the picture, ſtrikes not with delight:
'Tis Zink alone gives the enamel'd face
A poliſh'd ſweetneſs, and a gloſſy grace.

Examples have, generally ſpeaking, greater force than precepts: I will therefore delineate the characters of Honorius and Garcia, two Gentlemen of my acquaintance, whoſe humours I have perfectly conſidered, and ſhall repreſent them without the leaſt exaggeration.

Honorius is a perſon equally diſtinguiſhed by his Birth and Fortune. He has, naturally, Good Senſe, and that too hath been improved by a regular education. His wit is lively, and his morals without a ſtain.———Is not this an amiable character? Yet Honorius is not beloved. He has, ſome way or other, contracted a notion, that it is beneath a man of honour to fall below the height of truth in any degree, or on any occaſion whatſoever. From this principle he ſpeaks bluntly what

he

he thinks, without regarding the company who are by. Some weeks ago he read a lecture on female Hypocriſy before a married couple, though the lady was much ſuſpected on that head. Two hours after he fell into a warm declamation againſt Simony and Prieſtcraft, before two dignitaries of the church. And, from a continued courſe of this ſort of behaviour, hath rendered himſelf dreaded as a Monitor, inſtead of being eſteemed as a friend.

Garcia, on the contrary, came into the world under the greateſt diſadvantages. His Birth was mean, and his Fortune not to be mentioned: Yet, though he is ſcarce forty, he has acquired a handſome eſtate in the country, and lives on it with more reputation than moſt of his neighbours. While a ſervitor at the univerſity, he, by his aſſiduities, recommended himſelf to a noble lord, and thereby procured a place of fifty pounds a year, in a public office. His behaviour there made him as many friends as there were perſons belonging to that

that board. His readineſs in doing favours, gained him the hearts of his inferiors; his deference for thoſe in the higheſt characters in the office, procured him their good-will; and the complacency he expreſſed to his equals, and thoſe immediately above him, made them eſpouſe his intereſt with almoſt as much warmth as they did their own. By this management, in ten years time, he roſe to the poſſeſſion of an office which brought him in a thouſand pounds a year ſalary, and near double as much in perquiſites. Affluence hath made no alteration in his manners. The ſame eaſineſs of diſpoſition attends him in that fortune to which it has raiſed him; and he is, at this day, the delight of all who know him, from an art he has of perſuading them, that their pleaſures and their intereſts are equally dear to him with his own. Who, if it were in his power, would refuſe what Honorius poſſeſſes? And who would not wiſh that poſſeſſion accompanied with Garcia's diſpoſition?

I FLATTER myſelf, that by this time moſt of my Readers have acquired a tolerable idea of Politeneſs, and a juſt notion of its uſe in our paſſage through life: I muſt, however caution them of one thing; that, under pretence of Politeneſs, they fall neither into a contempt or careleſſneſs of Science.

A man may have much learning without being a Pedant: nay, it is neceſſary that he ſhould have a conſiderable ſtock of knowledge before he can be Polite. The gloſs is never given till the Work is finiſhed; without it the beſt-wrought piece looks clumſy: But varniſh over a rough board, is a prepoſterous daub. In a word, that rule of Horace, *Miſcere utile dulci*, ſo often quoted, can never be better applied, than in the preſent caſe, where neither of the qualities can ſubſiſt without the other.

With dreſs, for once, the rule of life we'll place,
Cloth is plain ſenſe, and poliſh'd Breeding lace.

Men

Men may in both miſtake the true deſign;
Fools oft are tawdry, when they would be fine:
An equal mixture, both of uſe and ſhow,
From giddy fops, points the accompliſh'd Beau.

HAVING now gone through the Præcognita of Polite Philoſophy, it is requiſite we ſhould deſcend with greater particularity into its ſeveral branches.

For though exactneſs would not be of a piece either with the nature or intent of this work, yet ſome order is abſolutely neceſſary, becauſe nothing is more unpolite than to be obſcure. Some philoſophers have, indeed, prided themſelves in a Myſterious Way of ſpeaking; wrapping their maxims in ſo tough a coat, that the kernel, when found, ſeldom atoned for the pains of the finder.

The Polite Sage thinks in quite a different way. Perſpicuity is the garment in which his conceptions appear; and his ſentiments, if they are of any uſe, carry this

additional advantage with them, that ſcarce any labour is required in attaining them. Graver diſcourſes, like Galenical medicines, are often formidable in their figure, and nauſeous in their taſte. Lectures from a doctor in our ſcience, like a chemical extraction, convey knowledge as it were by drops, and reſtore ſenſe, as the other does health, without the Apparatus of phyſic.

Harſh to the heart, and grating to the ear,
Who can reproof without reluctance hear?
Why againſt prieſts the gen'ral hate ſo ſtrong,
But that they ſhew us all we do is wrong?
Wit well apply'd, does weightier Wiſdom right,
And gives us Knowledge, while it gives Delight.
Thus on the Stage we with applauſe behold
What would have pain'd us from the Pulpit told.

It is now time to apply what we have already advanced, to thoſe points in which they may be the moſt uſeful to us; and therefore we will begin by conſidering what advantage the practice of them will procure, in reſpect to thoſe three things which

which are eſteemed of the greateſt conſequence in the general opinion of the world. This leads me, in the firſt place, to explain the ſentiments and conduct of a Polite Philoſopher, in regard to Religion. I am not ignorant, that there are a multitude of thoſe who paſs both on the world, and on themſelves, for very Polite perſons, who look on This as a topic below their notice. Religion, ſay they with a ſneer, is the companion of melancholy minds; but, for the gayer part of the world, it is ill-manners to mention it amongſt them. Be it ſo. But give me leave to add, that there is no ranker ſpecies of ill breeding, than ſpeaking of it ſarcaſtically, or with contempt.

" Religion, ſtrictly ſpeaking, means " that worſhip which men, from a ſenſe of " Duty, pay to that Being unto whom " they owe their own exiſtence, with all " thoſe bleſſings and benefits which attend " it."

Let a man but reflect on this definition, and it will be impoſſible for him not to perceive, that treating this in a ludicrous way, muſt not only be unpolite, but ſhocking. Who, that has a regard for a man, would not ſtart at the thoughts of ſaying a baſe thing of his Father before him? And yet what a diſtance is there between the notion of a Father and a Creator! Since therefore no farther arguments are neceſſary to prove the inconſiſtence between Raillery and Religion, what can be more cogent to a Polite Man, than thus ſhewing, that ſuch diſcourſes of his would be *mal a propos?*

Thus much for thoſe who might be guilty of Unpoliteneſs with reſpect to Religion in general, a fault unaccountably common in an age which pretends to be ſo Polite.

As to particular religions, or rather tenets in religion, men are generally warm in

in them from one of theſe two reaſons, viz. Tenderneſs of conſcience, or a high ſenſe of their own judgments. Men of plain parts, and honeſt diſpoſitions, look on ſalvation as too ſerious a thing to be jeſted with: a Polite Man therefore will be cautious of offending upon that head, becauſe he knows it will give the perſon to whom he ſpeaks, Pain, a thing ever oppoſite to the character of a Poliſhed Philoſopher. The later reaſon which I have aſſigned for men's zeal in religious matters, may ſeem to have leſs weight than the firſt; but he who conſiders it attentively, will be of another opinion. Men of ſpeculative religion, who are ſo from the conviction rather of their heads than their hearts, are not a bit leſs vehement than the real devotees. He who ſays a ſlight or a ſevere thing of their faith, ſeems, to them, to have thereby undervalued their underſtandings, and will conſequently incur their averſion, which no man of common ſenſe would hazard for a lively expreſſion, much leſs a perſon of good breeding, who

ſhould

ſhould make it his chief aim to be well with all. As a mark of my own Politeneſs, I will here take leave of this ſubject, ſince, by dropping it, I ſhall oblige the gay part of my readers; as, I flatter myſelf, I have already done the graver part, from my manner of treating it.

Like ſome grave matron of a noble line,
With awful beauty does Religion ſhine.
Juſt ſenſe ſhould teach us to revere the dame,
Nor, by imprudent jeſts, to ſpot her fame.
In common life you'll own this reas'ning right,
That none but Fools in groſs abuſe delight:
Then uſe it here—nor think our caution vain,
To be Polite, men need not be Profane.

NEXT to their concerns in the other world, men are uſually moſt taken up with the concerns of the Public here. The Love of our Country is among thoſe virtues to which every man thinks he ſhould pretend: and the way in which this is generally ſhewn, is by falling into what we call Parties; where, if a large ſhare of good

good ſenſe allay not that heat which is naturally contracted from ſuch engagements, a man ſoon falls into all the violences of Faction, and looks upon every one as his enemy, who does not expreſs himſelf about the public good in the ſame terms he does. This is a harſh picture, but it is a juſt one, of the far greater part of thoſe who are warm in political diſputes. A Polite Man will therefore ſpeak, as ſeldom as he can, on topicks, where, in a mixed company, it is almoſt impoſſible to ſay any thing that will pleaſe all.

To ſay truth, Patriotiſm, properly ſo called, is, perhaps, as ſcarce in this age, as in any that has gone before us. Men appear to love themſelves ſo well, that it ſeems not altogether credible, they ſhould, at every turn, prefer their country's intereſt to their own. The thing looks noble indeed, and therefore, like a becoming habit, every body would put it on. But this is hypocriſy, you will ſay, and there-

therefore ſhould be Detected. Here the Polite Philoſopher finds new inducements to Caution. Sore places are always tender; and people at a maſquerade are in pain if you do any thing which may diſcover their faces.

Our philoſophy is not intended to make a man that Sour Monitor who points out folks faults, but to make them in love with their virtues; that is, to make himſelf and them Eaſy while he is with them, and to do or ſay nothing which on reflection may make them leſs his friends at their next meeting.

Let us explain this a little farther. The rules we offer are intended rather to guide men in Company, than when Alone. What we advance tends not ſo directly to amend people's hearts, as to regulate their conduct; a matter which we have already demonſtrated to be of no ſmall importance. Yet I beg you will obſerve, that though Morality be not immediately our ſubject, we

we are far however from requiring any thing in our pupils contrary thereto.

A Polite Man may yet be religious; and, if his reaſon be convinced, attached to any intereſt which, in his opinion, ſuits beſt with that of the Public: provided he conform thus far to our Syſtem, that on no occaſion he trouble others with the articles of his Religious Creed, or Political Engagements; or, by any ſtroke of Wit or Raillery, hazard for a laugh that diſpoſition of mind which is abſolutely neceſſary to make men Eaſy when together.

Were I indeed to indulge my own ſentiments, I ſhould ſpeak yet with greater freedom on this ſubject; ſince there is ſo vaſt a diſproportion, when we come to compare thoſe who have Really either a concern in the government, or the ſervice of their country more particularly at heart, and the men who Pretend to either merely from a deſire of appearing of ſome conſequence themſelves. We ought certainly to

to avoid making one of this number, and aim rather at being Quiet within ourſelves, and agreeable to thoſe among whom we live, let their political notions be what they will; inaſmuch as this is a direct road to happineſs, which all men profeſs they would reach if they could. Pomponius Atticus, whoſe character appears ſo amiable, from the concurring teſtimony of all who mention him, owed the greateſt part of that eſteem in which he lived, and of that reputation by which he ſtill ſurvives, unto his ſteady adherence to this rule. His benevolence made him love mankind in general, and his good ſenſe hindered him from being tainted with thoſe party prejudices which had bewitched his friends. He took not up arms for Cæſar; nor did he abandon Italy when Pompey withdrew with his forces, and had, in outward form, the Sanction of the Commonwealth. He ſaw too plainly the ambition of both; yet he preſerved his complaiſance for his friends in each party, without ſiding with either. Succeſs never made them more welcome to

Pomponius,

Pomponius, nor could any defeat leſſen them in his eſteem. When victorious, he viſited them, without ſharing in their power; and, when vanquiſhed, he received them, without conſidering any thing but their diſtreſs. In a few words, he entertained no hopes from the good fortune of his friends, nor ſuffered the reverſe of it to chill his breaſt with fear. His equanimity produced a juſt effect, and his univerſal kindneſs made him univerſally beloved.

I fancy this picture of a diſpoſition, perfectly free from political ſourneſs, will have an agreeable effect on many of my Readers, and prevent their falling into a common miſtake, that the circumſtances of public affairs, and the characters of public perſons, are the propereſt topicks for general converſation: whereas they never conſider, that it is hard to find a company, wherein ſome body or other hath not either liking or diſtaſte, or has received injuries or obligations from thoſe

who are likelieſt to be mentioned upon ſuch occaſions; and who, conſequently, will be apt to put a ſerious conſtruction on a ſlight expreſſion, and remember afterwards in earneſt, what the ſpeaker meant ſo much a jeſt as never to have thought of it more. Theſe perhaps may paſs, with ſome, for trivial remarks; but, with thoſe who regard their own eaſe, and have at all obſerved what conduces to make men diſagreeable to one another, I flatter myſelf they will have more weight.

Behaviour is like architecture, the ſymmetry of the whole pleaſes us ſo much, that we examine not into its parts; which if we did, we ſhould find much nicety required in forming ſuch a ſtructure; though, to perſons of no taſte, the rules of either art would ſeem to have little connection with their effects.

That true Politeneſs we can only call,
Which looks like * Jones's fabric at Whitehall;

* The Banquetting Houſe.

Where

Where juſt proportion we with pleaſure ſee,
Tho' built by Rule, yet from all Stiffneſs free:
Tho' grand, yet plain; magnificent, not fine;
The ornaments adorning the deſign.
It fills our minds with rational delight,
And pleaſes on reflection, as at ſight.

AFTER theſe admonitions, as to Religion and Politicks, it is very fit we obſerve another topic of modern diſcourſe, of which it is hard to ſay, whether it be more common, or more contrary to true politeneſs. What I mean, is the Reflecting on mens profeſſions, and Playing on thoſe general aſperſions which have been fixed on them by a ſort of ill-nature hereditary to the world: And with This, as the third point which I promiſed to conſider, ſhall be ſhut up the more ſerious part of this eſſay.

In order to have a proper idea of this point, we muſt, firſt of all, conſider, that the chief cauſe both of love and hatred is Cuſtom. When men, from a long

habit, have acquired a Facility of thinking clearly, and ſpeaking well in any ſcience, they naturally like that better than any other; and this liking in a ſhort time grows up to warmer affection, which renders them impatient whenever their Darling Science is decried in their hearing. A Polite Man will have a care of ridiculing phyſic before one of the Faculty; talking diſreſpectfully of lawyers, while gentlemen of the Long Robe are by; or ſpeaking contemptibly of the clergy, when with any of that Order.

Some criticks may poſſibly object, that theſe are Soleciſms of too groſs a nature for men of tolerable ſenſe or education to be guilty of: but I appeal to thoſe who are moſt converſant in the world, whether this Fault, glaring as it is, be not committed every day.

The ſtricteſt intimacy can never warrant freedoms of this Sort; and it is indeed prepoſterous to think it ſhould, unleſs we

can

can ſuppoſe injuries are leſs Evils when they are done us by friends, than when they come from other hands.

Exceſs of Wit may oftentimes beguile:
Jeſts are not always pardon'd—by a ſmile.
Men may diſguiſe their malice at the heart,
And ſeem at eaſe—tho' pain'd with inward ſmart.
Miſtaken we—think all ſuch wounds, of courſe,
Reflection cures—Alas! it makes them worſe:
Like ſcratches they with double anguiſh ſeize,
Rankle in time, and feſter by degrees.

Let us now proceed to ſpeak of Raillery in general. Invective is a weapon worn as commonly as a ſword, and, like that, is often in the hands of thoſe who know not how to uſe it. Men of true courage fight but ſeldom, and never draw but in their own defence. Bullies are continually ſquabbling; and, from the ferocity of their Behaviour, become the terror of ſome companies, and the jeſt of more. This is juſt the caſe with ſuch as have a livelineſs of

thought, directed by a Propenſity to Ill-Nature: Indulging themſelves at the expence of others, they, by degrees, incur the diſlike of all. Meek tempers abhor, men of cool diſpoſition deſpiſe, and thoſe addicted to Choler chaſtiſe them. Thus a licentiouſneſs of Tongue, like a ſpirit of Rapine, ſets one Man againſt all; and the defence of reputation, as well as property, puts the human ſpecies on regarding a malevolent babbler with a worſe eye than a common thief, becauſe Fame is a kind of goods, which, when once taken away, can Hardly be reſtored. Such is the effigies of this human ſerpent: and who, when he has conſidered it, would be thought to have ſat for the piece?

It is a thouſand to one my Book feels the reſentment of Draco, from his ſeeing his own likeneſs in the glaſs.

A good family, but no fortune, threw Draco into the army when he was very young. Dancing, Fencing, and a ſmatter-

ing

ing of French, are all the education either his friends beſtowed, or his capacity would allow him to receive. He has been now two years in town; and from Swearing, Drinking, and Debauching Country-wenches (the general rout of a military rake) the air of St. James's has given his vices a new turn. By dint of an embroidered coat, he thruſts himſelf into the Beau coffee-houſes, where a dauntleſs effrontery, and a natural volubility of tongue, conſpire to make him paſs for a fellow of wit and ſpirit.

A Baſtard Ambition makes him envy every great character; and as he has juſt ſenſe enough to know, that his qualifications will never recommend him to the eſteem of men of ſenſe, or the favour of women of virtue, he has thence contracted an antipathy to both; and, by giving a boundleſs looſe to univerſal malice, makes continual war againſt Honour and Reputation, whereever he finds them.

HECA-

HECATILLA is a female firebrand, more dangerous, and more artfully Vindictive than Draco himſelf. Birth, wit, and fortune combine to render her conſpicuous; while a ſplenetic Envy ſours her, otherwiſe amiable qualities, and makes her dreaded as a poiſon Doubly dangerous, grateful to the taſte, yet mortal in effect. All who ſee Hecatilla at a viſit, where the brilliancy of her wit heightens the luſtre of her charms, are imperceptibly deluded into a concurrence with her in opinion, and ſuſpect not diſſimulation under the air of frankneſs, nor a ſtudied deſign of doing miſchief in a ſeemingly caſual ſtroke of wit. The moſt ſacred character, the moſt exalted ſtation, the faireſt reputation, defend not againſt the infectious blaſt of ſprightly Raillery; borne on the wings of Wit, and ſupported by a blaze of Beauty, the fiery vapour withers the ſweeteſt bloſſoms, and communicates to all who hear her, an involuntary diſlike to thoſe at whoſe merit ſhe points her ſatire.

At ev'ning thus the unſuſpecting Swain,
Returning homewards o'er a marſhy plain,
Pleas'd, at a diſtance ſees the lambent light,
And, haſty, follows the miſchievous Sp'rit,
Through brakes and puddles, over hedge and ſtile,
Rambles miſguided, many a weary mile;
Confus'd, and wond'ring at the ſpace he's gone,
Doubts, then believes, and hurries faſter on:
The cheat detected, when the vapour's ſpent,
Scarce he's convinc'd, and Hardly can repent.

NEXT to theſe cautions with reſpect to raillery, which if we examine ſtrictly, we ſhall find no better than a well-bred phraſe for ſpeaking ill of folks, it may not be amiſs to warn our Readers of a certain Vehemence in diſcourſe exceedingly ſhocking to others, at the ſame time that it not a little exhauſts themſelves.

If we trace this error to its ſource, we ſhall find that the ſpring of it is an impatience at finding others differ from us in

opinion: and can there be any thing more unreaſonable, than to blame that diſpoſition in them, which we cheriſh in ourſelves?

If Submiſſion be a thing ſo diſagreeable to us, why ſhould we expect it from them? Truth only can juſtify tenaciouſneſs in opinion. Let us calmly lay down what convinces us; and, if it is reaſonable, it will hardly fail of perſuading thoſe to whom we ſpeak. Heat begets heat; and the claſhing of opinions ſeldom fails to ſtrike out the fire of diſſention.

As this is a Foible more eſpecially incident to the Fair Sex, I think it will be highly neceſſary to offer another, and perhaps a more cogent argument to their conſideration. Paſſion is a prodigious enemy to Beauty; it ruffles the ſweeteſt features, diſcolours the fineſt complexion, and in a word, gives the air of a Fury to the face of an Angel. Far be it from me to lay reſtraints upon the Ladies; but, in diſſuading them from this method of enforcing their ſenti-

ſentiments, I put them upon an eaſier way of effecting what they deſire; for what can be denied to beauty, when ſpeaking with an air of ſatisfaction? Complaiſance does all that Vehemence would extort, as Anger can alone abate the Influence of their Charms.

Serene and mild we view the evening air,
The pleaſing picture of the ſmiling Fair,
A thouſand charms our ſev'ral ſenſes meet,
Cooling the breeze, with fragrant odors ſweet;
But ſudden if the ſable clouds deform
The azure ſky, and threat the coming ſtorm,
Haſty we flee—ere yet the thunders roar,
And dread what we ſo much admir'd before.

To vehemence in diſcourſe, let me join Redundancy in it alſo, a Fault flowing rather from Careleſſneſs than Deſign, and which is more Dangerous, from its being more Neglected. Paſſion, as I have hinted, excites oppoſition; and that very oppoſition, to a man of tolerable ſenſe, will be the ſtrongeſt reproof for his inadvertency: whereas

whereas a perſon of a loquacious diſpoſition may often eſcape Open Cenſure from the reſpect due to his quality, or from an apprehenſion in thoſe with whom he converſes, that a check would but increaſe the evil, and, like curbing a hard-mouth'd horſe, ſerve only to make him run the faſter; from whence the perſon in fault is often rivetted in his error, by miſtaking a ſilent contempt for profound attention.

Perhaps this ſhort deſcription may ſet many of my Readers right, which, whatever they may think of it, I aſſure them is of no ſmall importance. Converſation is a ſort of Bank, in which all who compoſe it have their reſpective ſhares. The man therefore who attempts to engroſs it, treſpaſſes upon the rights of his companions; and whether they think fit to tell him ſo, or no, will of conſequence be regarded as no Fair Dealer. Notwithſtanding I conſider Converſation in this light, I think it neceſſary to obſerve, that it differs from other copartnerſhips in one very material point, which is this, that it

it is worſe taken if a man pays in more than his proportion, than if he had not contributed his full Quota, provided he be not too far deficient: For the prevention of which, let us have Horace's caution continually in our eye;

The Indiſcrete with blind averſion run,
Into one fault, when they another ſhun.

It is the peculiar privilege of the Fair, that, ſpeaking or ſilent, they never offend. Who can be weary of hearing the ſofteſt harmony? Or who, without pleaſure, can behold Beauty, when his attention is not diverted from her charms by liſtening to her words? I would have ſtopped here, but that my deference for the Ladies obliges me to take notice, that ſome of their own ſex, when paſt the noon of life, or in their Wane of power, or from ſome other reaſon, are apt to place an inclination of obliging their hearers amongſt thoſe topicks of detraction, by which they would reduce the luſtre of theſe ſtars that now gild the hemiſphere, where they once ſhone.

From this cauſe only, I would adviſe the Reigning Toaſts, by an equality of behaviour, to avoid the cenſure of theſe ill-natured Tatlers.

Such hapleſs fate attends the Young and Fair,
Expos'd to open Force, and ſecret ſnare:
Purſu'd by men, warm with deſtructive fire
Againſt their Peace, while female frauds conſpire.
Eſcap'd from thoſe, in vain they hope for reſt:
What fame's ſecure from an invidious jeſt?
By flight the deer, no more of dogs afraid,
Falls by a ſhot from ſome dark covert made.
So Envious Tongues their foul intentions hide,
Wound, tho' unſeen, and kill ere they're deſcry'd.

Of all the Follies which men are apt to fall into, to the Diſturbance of others, and Leſſening of themſelves, there is none more intolerable than continual Egotiſms, and a perpetual inclination to Self-panegyric. The mention of this Weakneſs is ſufficient to expoſe it; ſince I think no man was ever poſſeſſed of ſo warm an affection

affection for his own perſon, as deliberately to aſſert, that it, and its concerns, are proper topicks to entertain company. Yet there are many, who, through want of attention, fall into this vein, as ſoon as the Converſation begins to acquire life: They lay hold of every opportunity of Introducing themſelves, Deſcribing themſelves, and, if people are ſo dull as not to take the hint, of Commending themſelves. Nay, what is more ſurprizing than all this, they are amazed at the coldneſs of their auditors; forgetting that the ſame paſſion inſpires almoſt every body, and that there is ſcarce a man in the room who has not a better opinion of himſelf, than of any body elſe.

Diſquiſitions of this ſort into Human Nature belong Properly unto Sages in Polite Philoſophy; for the firſt Principle of true Politeneſs is, not to offend againſt ſuch diſpoſitions of the mind as are almoſt inſeparable from our ſpecies. To find out and methodize theſe, requires no ſmall labour and application. The fruits of my

Reſearches on this ſubject I communicate freely to the public; but muſt, at the ſame time, exhort my Readers to ſpare now and then a few minutes to ſuch reflections, which will at leaſt be attended with this good conſequence, that it will open a ſcene which hath Novelty, that powerful charm, to recommend it.

But I muſt beware of growing Serious again; I am afraid my gravity may have diſobliged ſome of the Beau-monde already.

He who intends t'adviſe the Young and Gay,
Muſt quit the common road—the formal way
Which hum-drum Pedants take to make folks wiſe,
By praiſing virtue, and decrying vice.
Let Parſons tell what dreadful ills will fall
On ſuch as liſten when their paſſions call:
We from ſuch things our pupils to affright,
Say not they're Sins, but that they're Unpolite.
To ſhew their courage, Beaus would often dare
By blackeſt crimes to brave old Lucifer:
But who, of breeding nice, of carriage civil,
Wou'd treſpaſs on good Manners for the devil;

Or,

Or, merely to diſplay his want of fear,
Be damn'd Hereafter, to be laugh'd at Here?

It cannot be expected from me, that I ſhould particularly criticiſe on all thoſe Foibles through which men are offenſive to others in their behaviour: perhaps too, a detail of this kind, however Exact, might be thought Tedious; it may be conſtrued into a breach of thoſe rules, for a ſtrict obſervance of which I contend. In order therefore to Diverſify a ſubject which can no other way be treated agreeably, permit me to throw together a ſet of characters I once had the opportunity of ſeeing, which will afford a juſt picture of theſe Marplots in converſation, and which my readers, if they pleaſe, may call the aſſembly of Impertinents.

There was a Coffee-houſe in that end of the town where I lodged ſome time ago, at which ſeveral gentlemen uſed to meet of an evening, who, from a happy correſpondence in their Humours and Capacities,

entertained one another agreeably from the cloſe of the afternoon, till it was time to go to bed.

About ſix months this Society ſubſiſted with great Regularity, though without any reſtraint: every gentleman who frequented the Houſe, and had converſed with the Erectors of this occaſional club, were invited to paſs an evening, when they thought fit, in a room one pair of ſtairs ſet apart for that purpoſe.

The report of this meeting drew one night, when I had the honor of being there, three gentlemen of diſtinction, who were ſo well known to moſt of the members, that admittance could not be refuſed them. One of them, whom I chuſe to call Major Ramble, turned of Threeſcore, and who had an excellent education, ſeized the diſcourſe about an hour before ſupper, and gave us a very copious account of the remarks he had made in three years travels through Italy. He began with a geographical

phical deſcription of the dominions of his Sardinian Majeſty, as Duke of Savoy; and, after a digreſſion on the fortifications of Turin, in ſpeaking of which he ſhewed himſelf a perfect engineer, he proceeded to the ſecret hiſtory of the intrigues of that court, from the propoſal of the match with Portugal, to the abdication of king Victor Amadeus. After this, he run over the general hiſtory of Milan, Parma, and Modena; dwelt half an hour on the adventures of the laſt Duke of Mantua; gave us a haſty ſketch of the court of Rome; transferred himſelf from thence to the kingdom of Naples; repeated the inſurrection of Maſſianello; and, at a quarter before ten, finiſhed his obſervations with the recital of what happened at the reduction of that kingdom to the obedience of the preſent emperor. What contributed to make this conduct of his the more out of the way, was, that every gentleman in the room had been in Italy as well as he; and one of them, who was a merchant, was the very perſon at whoſe houſe the

Major

Major reſided when at Naples. Poſſibly he might imagine the knowledge they had in thoſe things, might give them a greater reliſh for his animadverſions; or, to ſpeak more Candidly, the deſire of diſplaying his own parts, buried every other circumſtance in oblivion.

Juſt as the Major had done ſpeaking, a gentleman called for a glaſs of water, and happened to ſay, after drinking it, that he found his conſtitution much mended ſince he had left off malt liquor. Doctor Hectick, another of the Strangers, immediately laid hold of this opportunity, and gave us a large account of the virtues of water, confirming whatever he advanced from the works of the moſt eminent phyſicians. From the main ſubject he made an eaſy tranſition to medicinal baths and ſprings: nor were his reſearches bounded by our own country; he condeſcended to acquaint us with the properties of the ſprings of Bourbon, particularized the genuine ſmell of Spa water, applauded the wonderful

wonderful effects of the Piermont Mineral, and, like a true patriot, wound up his diſquiſitions with preferring Aſtrop Wells (within three miles of which he was born) to them all. It was now turned of eleven, when the Major and Doctor took their leaves, and went away together in a hackney-coach.

The company ſeemed inclinable to extend their uſual time of ſitting, in order to divert themſelves after the night's fatigue; when Mr. Papilio, the third new-comer, after two or three ſevere reflections on the oddity of ſome people's humours, who were for impoſing their own idle conceits, as things worthy the attention of a whole company; though, at the ſame time, their ſubjects are Trivial, and their manner of treating them Inſipid. "For my part," continued he, "Gentlemen, moſt people "do me the honour to ſay, that few per-"ſons underſtand Medals better than I do. "To put the muſty ſtories of theſe quere "old men out of our heads, I will give "you

" you the hiſtory of a valuable Medallion,
" which was ſent me about three weeks ago
" from Venice." Without ſtaying for any farther mark of approbation than Silence, he entered immediately on a long diſſertation; in which he had ſcarce proceeded ten minutes, before his auditors, loſing all patience, followed the example of an old Turky merchant, who, taking up his hat and gloves, went directly down ſtairs, without ſaying a word.

Animadverſions on what I have related, would but treſpaſs on the patience of my Readers; wherefore, in the place of them, let me offer a few remarks in verſe, where my genius may be more at liberty, and Vivacity atone for want of Method.

Who would not chooſe to ſhun the gen'ral Scorn,
And fly Contempt?—a thing ſo hardly born.
This to avoid—let not your tales be long:
The endleſs ſpeaker's ever in the wrong,
And all abhor intemperance of tongue.

Though,

Though, with a fluency of eaſy ſounds,
Your copious ſpeech with every grace abounds:
Tho' wit adorn, and judgment give it weight,
Diſcretion muſt your vanity abate,
Ere your tir'd hearers put impatience on,
And wonder when the larum will be down.
Nor think, by art, attention can be wrought,
A flux of words will ever be a fault.
Things without limit, we by nature blame,
And ſoon are cloy'd with pleaſure, if the ſame.

HITHERTO we have dwelt only on the blemiſhes of converſation, in order to prevent our Readers committing ſuch offences as abſolutely deſtroy all pretences to Politeneſs. But as a man cannot be ſaid to diſcharge the duty he owes to ſociety, who contents himſelf with barely doing nothing amiſs; ſo lectures on Polite Philoſophy, after removing theſe obſtacles, may Reaſonably be expected to point out the Method whereby true Politeneſs may be obtained. But, alas! that is not to be done by words: rocks and tempeſts are eaſily painted, but the rays of Phœbus defy the pencil.

Me-

Methinks I ſee my Auditors in ſurprize. What, ſay they, have we attended ſo long in vain? Have we liſtened to no purpoſe? Muſt we content ourſelves with knowing how neceſſary a thing Politeneſs is, without being told how to acquire it? Why really, Gentlemen, it is juſt ſo. I have done all for you that is in my power; I have ſhewn you what you are not to be: in a word, I have explained Politeneſs negatively; if you would know it poſitively, you muſt ſeek it from Company and Obſervation. However, to ſhew my own good breeding, I will be your humble ſervant as far as I can, that is, I will open the door, and introduce you, leaving you then at the ſingle point where I can be of no further uſe, *id eſt*, Application.

THE world is a great ſchool, wherein men are firſt to learn, and then to practiſe. As fundamentals in all ſciences ought to be well underſtood, ſo a man cannot be too attentive at his firſt becoming

ing acquainted with the public: for experience is a neceſſary qualification in every diſtinguiſhed character, and is as much required in a fine gentleman, as in a ſtateſman. Yet it is to be remarked, that experience is much ſooner acquired by ſome, than by others: for it does not conſiſt ſo much in a copious remembrance of whatever has happened, as in a regular retention of what may be uſeful. As a man is properly ſtiled learned, from his making a juſt uſe of reading, and not from his having peruſed a multitude of books.

As ſoon as we have gained knowledge, we ſhall find the beſt way to improve it will be Exerciſe; in which two things are carefully to be avoided, Poſitiveneſs and Affectation. If to our care in ſhunning them, we add a deſire of obliging thoſe with whom we converſe, there is little danger but that we become all we wiſh; and Politeneſs, by an imperceptible gradation, will enter into our minuteſt actions, and give a poliſh to every thing we do.

Near to the far-extended coaſts of Spain,
Some Iſlands triumph o'er the raging main,
Where dwelt of old, as tuneful poets ſay,
Slingers, who bore from all the prize away.
While infants yet, their feeble nerves they try'd,
Nor needful food, till won by art, ſupply'd.
Fix'd was the mark—the youngſters, oft in vain,
Whirl'd the miſguided ſtone with fruitleſs pain;
Till, by long practice, to perfection brought,
With eaſy ſlight their former taſk they wrought.
Swift from their arm th' unerring pebble flew,
And, high in air, the fluttering victim ſlew.
So in each art men riſe but by degrees,
And months of labour lead to years of eaſe.

THE Duke de Rochefaucault, who was eſteemed the moſt brilliant wit in France, ſpeaking of Politeneſs, ſays, "That a "citizen will hardly acquire it at court, and "yet may eaſily attain it in the camp." I ſhall not enter into the reaſon of this, but offer my Readers a Shorter, Pleaſanter, and more Effectual Method of arriving at the ſummit

ſummit of genteel behaviour, that is, by Converſing with the Ladies.

THOSE who aim at panegyric, are wont to aſſemble a throng of glittering ideas, and then, with great exactneſs, clothe them with all the elegance of language, in order to their making the moſt magnificent figure, when they come abroad in the world. So copious a ſubject as the praiſes of the Fair, may, in the opinion of my Readers, lay me under great difficulties in this reſpect. Every man of good underſtanding, and fine ſenſe, is in pain for one who has undertaken ſo hard a taſk: hard indeed to me, who, from many years ſtudy of the ſex, have diſcovered ſo many perfections in them, as ſcarce as many more years would afford me time to expreſs. However, not to diſappoint my Readers or myſelf, by foregoing that Pleaſure I feel in doing juſtice to the moſt amiable part of the creation, I will indulge the natural propenſity I have to their ſervice, and paint, though it be but in mi-

niature, the Excellences they poſſeſs, and the Accompliſhments which, by reflexion, they beſtow.

As when ſome poet, happy in his choice
Of an important ſubject, tunes his voice
To ſweeter ſounds, and more exalted ſtrains,
Which from a ſtrong reflexion he attains——
As Homer, while his heroes he records,
Transfuſes all their fire into his words:
So we, intent the Charming Sex to pleaſe,
Act with new life, and an unwonted eaſe;
Beyond the limits of our genius ſoar,
And feel an ardor quite unknown before.

THOSE who, from wrong ideas of things, have forced themſelves into a diſlike of the Sex, will be apt to cry out, "Where would this fellow run? Has he "ſo long ſtudied women, and does he not "know what numbers of Affected Prudes, "Gay Coquettes, and Giddy Impertinents "there are amongſt them?"—Alas! Gentlemen, what miſtakes are theſe? How will you be ſurprized, if I Prove to you, that you are in the ſame ſentiments with me,

me, and that you could not have ſo warm reſentments at theſe Peccadilloes, if you did not think the Ladies more than mortal?

Are the faults you would paſs by in a friend, and ſmile at in an enemy, crimes of ſo deep a dye in them as not to be forgiven? And can this flow from any other principle, than a perſuaſion that They are more perfect in their nature than We, and their guilt the greater therefore, in departing, even in the ſmalleſt degree, from that perfection? Or can there be a greater honour to the Sex, than this dignity, which even their enemies allow them, to ſay, Truth, Virtue, and Women owe leſs to their friends than to their foes? ſince the vicious, in both caſes, charge their own want of taſte on the Weakneſs of human nature, purſue groſſer pleaſures becauſe they are at hand, and neglect the more refined, as things of which their capacities afford them no idea.

Born with a ſervile guſt to ſenſual joy,
Souls of low taſte the ſacred Flame deſtroy,
By which, allied to the etherial fire,
Celeſtial views the Hero's thoughts inſpire:
Teach him in a ſublimer path to move,
And urge him on to Glory and to Love;
Paſſions which only give a right to fame,
To preſent bliſs, and to a deathleſs name.
While thoſe mean wretches, with juſt ſhame o'erſpread,
Live on unknown; and are, unheard of, dead.

Mr. Dryden, who knew human nature perhaps as well as any man who ever ſtudied it, has given us a juſt picture of the Force of Female Charms, in the ſtory of Cymon and Iphigenia. Boccace, from whom he took it, had adorned it with all the Tinſel Finery an Italian compoſition is capable of: the Engliſh Poet, like moſt Engliſh travellers, gave Sterling ſilver in exchange for that ſuperficial gilding, and beſtowed a moral where he found a tale. He paints in Cymon a ſoul buried in

in a confuſion of ideas, informed with ſo little fire, as ſcarce to ſtruggle under the load, or afford any glimmerings of ſenſe. In this condition he repreſents him ſtruck with the rays of Iphigenia's beauty; kindled by them, his Mind exerts its powers, his intellectual faculties ſeem to Awake, and that uncouth ferocity of manners, by which he had hitherto been diſtinguiſhed, gave way to an obliging behaviour, the natural effect of love.

The Moral of this Fable is a truth which can never be inculcated too much.——It is to the Fair Sex we owe the moſt ſhining qualities of which our's is maſter: as the Antients inſinuated, with their uſual addreſs, by painting both the Virtues and Graces as females. Men of True Taſte feel a natural complaiſance for women when they converſe with them, and fall, without knowing it, upon every art of pleaſing; which is the diſpoſition, at once the moſt grateful to others, and the moſt ſatisfactory to ourſelves. An intimate acquaint-

quaintance with the other Sex, fixes this Complaiſance into a Habit, and that Habit is the very Eſſence of Politeneſs.

Nay, I preſume to ſay, Politeneſs can be no other way attained. Books may furniſh us with right ideas, experience may improve our judgments; but it is the acquaintance of the Ladies only which can beſtow that Eaſineſs of addreſs, whereby the Fine Gentleman is diſtinguiſhed from the Scholar, and the Man of Buſineſs.

That my Readers may be perfectly ſatisfied in a point which I think of ſo great importance, let us examine this a little more ſtrictly.

There is a certain Conſtitutional Pride in men, which hinders their yielding in point of Knowledge, Honour, or Virtue to one another: This immediately forſakes us at the ſight of Woman; and the being accuſtomed to ſubmit to the Ladies, gives a new turn to our Ideas, and opens a path

to

to Reaſon, which ſhe had not trod before. Things appear in another light, and that degree of Complacency ſeems now a Virtue, which heretofore we regarded as a Meanneſs.

I have dwelt the longer on the Charms of the Sex, ariſing from the Perfection viſible in their exterior compoſition, becauſe there is the ſtrongeſt Analogy between them and the excellences which from a nicer inquiry we diſcover in the Minds of the Fair. As they are diſtinguiſhed from the robuſt make of Man by that Delicacy expreſſed by Nature, in their Form, ſo the ſeverity of maſculine ſenſe is ſoftened by a ſweetneſs peculiar to the Female Soul. A native capacity of pleaſing attends them through every circumſtance of life; and what we improperly call the Weakneſs of the Sex, gives them a ſuperiority unattainable by Force.

The fable of the North-wind and the Sun contending to make the man throw off

off his cloak, is not an improper picture of the ſpecific difference between the powers of either ſex. The bluſtering fierceneſs of the former, inſtead of producing the effect at which it aimed, made the fellow but wrap himſelf up the cloſer; yet no ſooner did the ſun-beams play, than that which before protected, became now an incumbrance.

Juſt ſo, that Pride which makes us Tenacious in diſputes between man and man, when applied to the Ladies, inſpires us with an eagerneſs not to Contend, but to Obey.

To ſpeak ſincerely and philoſophically, Women ſeem deſigned by Providence to ſpread the ſame ſplendor and chearfulneſs through the intellectual Œconomy, that the celeſtial bodies diffuſe over the material part of the creation. Without them we might indeed Contend, Deſtroy, and Triumph over one another: Fraud and Force would divide the world between

between them, and we ſhould paſs our lives, like ſlaves, in continual toil, without the proſpect of pleaſure or relaxation.

It is the Converſation of Women that gives a proper Bias to our inclinations, and, by abating the Ferocity of our paſſions, engages us to that Gentleneſs of deportment, which we ſtile Humanity. The Tenderneſs we have for them ſoftens the ruggedneſs of our own nature, and the Virtues we put on to make the better figure in their eyes, keep us in humour with ourſelves.

I SPEAK it without affectation or vanity, that no man has applied more aſſiduouſly than myſelf to the ſtudy of the Fair Sex; and I aver it with the greateſt Simplicity of heart, that I have not only found the moſt engaging and moſt amiable, but alſo the moſt generous and moſt heroic qualities amongſt the Ladies; and that I have diſcovered more of Candor, Diſintereſtedneſs, and Fervour in their friend-

friendſhips, than in thoſe of our own ſex, though I have been very careful, and particularly happy in the choice of my acquaintance.

My Readers will, I dare ſay, obſerve, and indeed I deſire they ſhould, a more than ordinary zeal for inculcating a high eſteem of, and a ſincere attachment to the Fair. What I propoſe from it, is, to Rectify certain notions, which are not only deſtructive of all Politeneſs, but, at the ſame time, detrimental to Society, and incompatible with the dignity of human nature. Theſe have of late years ſpread much amongſt thoſe who aſſume to themſelves the title of Fine Gentlemen; and, in conſequence thereof, talk with great freedom of thoſe from whom they are in no danger of being called to an account. There is ſo much of Baſeneſs, Cowardice, and Contempt of Truth in this way of treating thoſe who are alone capable of making us Truly and Rationally happy, that to conſider the crime, muſt be ſufficient

cient to make a reaſonable man abhor it. Levity is the beſt excuſe for a tranſient ſlip of this kind; but to perſiſt in it, is evidently deſcending from our own ſpecies, and, as far as we are able, putting on the brute.

Fram'd to give joy, the lovely Sex are ſeen,
Beauteous their Form, and heav'nly in their Mein;
Silent, they charm the pleas'd beholder's ſight,
And Speaking, ſtrike us with a new delight:
Words, when pronounc'd by them, bear each a dart,
Invade our ears, and wound us to the heart.
To no ill ends the glorious Paſſion ſways,
By Love and Honour bound, the Youth obeys;
Till, by his ſervice won, the grateful Fair
Conſents, in time, to eaſe the Lover's care,
Seals all his hopes, and, in the bridal kiſs,
Gives him a title to untainted bliſs.

I CHOOSE to put an end to my lecture on Politeneſs here, becauſe, having ſpoke of the Ladies, I would not deſcend again to any other ſubject. In the current of my diſcourſe, I have taken pains to ſhew the Uſe and Amiableneſs of that Art which

this Treatiſe was written to recommend; and have drawn, in as ſtrong colours as I was able, thoſe Soleciſms in behaviour, which men, either through Giddineſs or a wrong turn of Thought, are moſt likely to commit.

PERHAPS the Grave may think I have made Politeneſs too important a thing, from the manner in which I have treated it: yet, if they will but reflect—that a Stateſman in the moſt auguſt aſſembly, a Lawyer of the deepeſt talents, and a Divine of the greateſt parts, muſt notwithſtanding have a large ſhare of Politeneſs, in order to Engage the attention, and Bias the inclinations of his hearers, before he can Perſuade them; they will be of another opinion, and confeſs that ſome care is due to acquiring that Quality which muſt ſet off all the reſt.

The Gayer part of my Readers may, probably, find fault with thoſe reſtraints which may reſult from the Rules I have here

here laid down: But I would have theſe Gentlemen remember, that I Point out a way Whereby, without the trouble of Study, they may be enabled to make no deſpicable Figure in the world; which, on mature deliberation, I flatter myſelf they will think no ill exchange. The Ladies will, I hope, repay my Labours, by not being diſpleaſed with this offer of my ſervice. And thus, having done all in my power towards making Folks agreeable to one another, I pleaſe me with the hopes of having procured a favourable Reception for myſelf.

When gay PETRONIUS, to correct the age,
Gave way, of old, to his ſatiric rage;
This motly Form he for his writings choſe,
And chequer'd lighter Verſe with graver Proſe.
When, with juſt malice, he deſign'd to ſhow
How far unbounded Vice, at laſt, wou'd go;
In Proſe we read the execrable Tale,
And ſee the face of ſin without a veil:
But when his ſoul, by ſome ſoft theme inſpir'd,
The aid of tuneful *Poetry* requir'd;

His numbers with peculiar ſweetneſs ran,
And in his eaſy verſe we ſee the Man;
Learn'd, without pride; of Taſte correct, yet free;
Alike from Niceneſs, and from Pedantry;
Careleſs of Wealth, yet liking decent Show;
In fine, by birth a Wit, by trade a Beau.
Freely he cenſur'd a licentious age,
And him a copy, tho' with chaſter page;
Expoſe the evils in which Brutes delight,
And ſhow how eaſy 'tis to be Polite;
Exhort our erring Youth—to mend in time,
And lectures give, for mem'ry's ſake, in rhyme;
Teaching this ART—to paſs through life at Eaſe,
Pleas'd in Ourſelves, while all around we Pleaſe.

END OF THE FIRST PART.

THE
TUTOR,
OR
YOUTHS COMPANION:

BEING

A SELECT COLLECTION OF

QUESTIONS AND ANSWERS

ON

THE MOST IMPORTANT SUBJECTS IN

DIVINITY, CHRONOLOGY,
MORALITY, PHILOSOPHY,
HISTORY, ASTROLOGY,

&c. &c.

PART II.

THE

TUTOR.

BY WAY OF QUESTION AND ANSWER.

WHEN, and by whom were Letters invented?

The invention of letters is very ancient, as appears by all authors, chriſtian and heathen. That they are much older than thoſe Jews believe, who ſay, that Abraham firſt invented them, is beyond all diſpute. We are certain they were in uſe in

in the time of Moſes; and therefore other writers aſcribe the invention to him, becauſe he was more ancient than any of thoſe by whom they are ſaid to have been firſt found; as Cadmus, who lived at the time when Othniel governed Iſrael, which was near fifty years after the written law was given to Moſes. It is ſaid, the Egyptians communicated the knowledge of letters to the Phœnicians, whence Cadmus carried them into Greece.

St. Auguſtin is of opinion, that letters were invented by Adam, and his immediate deſcendants. Joſephus alſo ſays, that Adam's grandſons, the ſons of Seth, erected two pillars, on which they wrote all the arts diſcovered by them; and he affirms he ſaw one of thoſe pillars in Syria, from which, probably, the Egyptians learnt the way of expreſſing and writing their myſteries with thoſe characters called Hieroglyphicks. This is the more probable, becauſe we read, that Adam was by God created in ſo great a ſtate of perfection, knowledge, and wiſdom, that he gave

names

names to all things, according to their nature and qualities; and that none ever ſo well underſtood the revolutions of the heavens, the motions of the ſtars and planets, or ſo thoroughly knew the nature of herbs, plants, animals, and all other things in the world, as he did; it is therefore natural to believe, that he found out the method of preſerving the memory thereof to poſterity. Pliny, in his Natural Hiſtory, confirms the opinion; for after delivering the ſentiments of many concerning their invention, as—that ſome believe they were invented by the Aſſyrians; and others, by Mercury, in Egypt; that they were brought into Italy by the Pelaſgi, and into Greece by the Phœnicians, and Cadmus their leader; that Palamedes during the Trojan war, added four more; he concludes it his opinion, that letters were eternal; which is the ſame as to ſay, they began with the world.

Whenever it was, the invention of letters ſeems rather divine than human, as it is that which ſecures and preſerves all other inventions, and tranſmits them from one gene-

generation to another. They make men immortal; rendering thoſe things preſent to our view, which were tranſacted thouſands of years paſt. By them all kinds of ſciences are known; they teach thoſe that are now in being, all that paſt ages knew; and tranſmit to poſterity, whatever thoſe now living ſhall have found out. In ſhort, the benefits ariſing from the invention of letters are almoſt infinite and inexpreſſible.

WHICH is the moſt uſeful of all Arts?

The art of printing; which has not only rendered letters more valuable, but has propagated them almoſt through the univerſe. For ſince printing was firſt diſcovered, all kinds of learning, arts, and ſciences, have been more diffuſed and cultivated than in all the ages of the world before. And what great advances and mighty progreſs are daily made in finding out obſtruſe ſecrets, and diſcovering the hidden myſteries of art and nature, thoſe who are converſant among books very well know; all which is juſtly

juſtly attributed to the art of printing, which gives men ſuch an advantage in communicating their thoughts to each other in ſo quick and eaſy a manner, as all the world before were ignorant of; for it is eaſy to be demonſtrated, that one printing-preſs can diſpatch more buſineſs in one day, than the ſwifteſt writer can tranſcribe in a thouſand. Conſequently, erudition and learning, the improvement of all the works of nature, and the perfection of all arts and ſciences, are the genuine effect of this noble myſtery, and an evident demonſtration of its uſefulneſs as well as its excellency. On which account Petrus Scriverius calls it, "Palladium præ-"ſidium, & tutelam Muſarum, & omnis "doctrinæ." That is, "The fortreſs, garri-"ſon, and defence, not only of the Muſes, "but of all literature whatſoever."

When, and by whom was Printing invented?

Printing is a German invention, little leſs than 350 years old; but whether Higher or Lower Germany ſhall have the honour of it, is a controverſy undecided. And in the Upper

Upper Germany, whether Mentz, or Baſil, or Straſburg, for all theſe do not only challenge it but contend no leſs for it, than the Grecian cities did for the birth of Homer; (which, by the way, is no ſmall indication of the juſt value which the world has for it, ſince there is ſuch contention for the honour of its original). The general voice, indeed, is for Mentz; and that one John Guttemberg (or Fauſt, or Fauſtemberg, as others term him) a knight and citizen of that city, was the true father and inventor of this art, about the year 1440.

The occaſion of it was, he having cut the letters of his name, out of the bark of a tree (which was green and full of ſap), and afterwards putting them (probably by accident) into a fine linen handkerchief, the letters impreſſed upon the linen their own characters; and thus he was firſt inſpired with the thoughts of making letters of metal which might make an impreſſion on paper; this he afterwards effected; as is ſtrongly affirmed by the citizens of Mentz, and others; to prove which, they produce a copy

copy of Tully's offices, printed on parchment the fourth of February, in the year 1440, and preſerved in the library of Augſburg.

But notwithſtanding this, Hadrianus Junius (who was a learned man of the Low Countries) is as ſtrenuous on the other ſide, for Haerlem. He tells us (in his Hiſtory of the Netherlands) that one Laurence John, otherwiſe Laurence Coſter, a burgher of good note and quality in the city of Haerlem, was the firſt inventor; and ſays, that at firſt he made letters of the bark of trees (as was before mentioned of the other), which being ſet and ranked in order, he put them with their heels upwards upon paper, and made the firſt experiment with them in that manner. At firſt he made but a line or two, then pages, and at laſt whole books, but printed on one ſide only; which rudiments of the art, Junius ſays, he ſaw in the town. And to turn Guttemberg quite out of doors, he gives us this farther account; that after this, the ſaid Laurence Coſter made letters of tin, and brought the art to

further perfection. But one John Fauſtus, who was his ſervant, and had learned the myſtery, ſtole away all the letters and other utenſils belonging to the trade; and, after ſeveral removes, ſet up for himſelf, in Mentz, making the world believe he was the firſt inventor; whereas, if what Junius ſays be true, he had only ſtole it from Coſter. The firſt book he printed there was the Doctrinal of one Alexander Gallus, in the year 1440.

This is further confirmed by Hegenitz; who ſays, that the houſe of Laurence Coſter is yet ſtanding in the Market Place of Haerlem, with this inſcription in golden letters over the door:

Memoriæ Sacrum.
Typographiæ ars, artium conſervatrix, hic primum inventa, circa annum,
M,CCCC,XL.

That is,

Sacred to Memory.
The art of printing, the preſerver of arts, was firſt invented here, about the year
M,CCCC,XL.

And

And underneath theſe Verſes;

Vana quid archetypos & præla Moguntia jactas?
Haerlemi archetypos prælaque nata ſcias,
Extulit hic, monſtrante deo, Laurentius artem;
Diſſimulare virum hunc, diſſimulare deum eſt.

Thus paraphraſed.

Moguntia, why doſt thou thus vainly boaſt
Of archetypes and preſſes at your coſt;
Whereas, at Haerlem they were firſt, thou know'ſt?
There to Laurentius firſt, inſpir'd by heav'n,
The knowledge of this noble art was giv'n:
To rob the man, who did this art reveal,
Is like a crime, as 'tis from heav'n to ſteal.

Thus both countries contend; neither is it eaſy to determine which is in the right, though moſt writers agree for Mentz. But this is certain, that though the chief honour is due to the firſt inventor, yet the perfection which it is now arrived at, is owing to them who followed after; every age having made ſome improvement.

WHAT is the chief end of Writing Books?

For inſtruction and information.

WHICH is the beſt Book?

The Bible, or the holy ſcriptures, contained in the Old and New Teſtament; which are revelations from God, and teach us his whole will neceſſary to be known for our ſalvation.

How many books are there in the Old and New Teſtament?

There are in the Old Teſtament, 39; and in the New, 27.

How many chapters are there in the Bible?

In the Old Teſtament there are 909, and in the New, 260.

Are there no other books mentioned in the old Teſtament beſides thoſe we now have?

Yes, ſeveral. There were the books of Iddo and Gad the ſeers; beſides, Solomon wrote 3000 Parables, and 5000 Songs, with a book of the nature of all Herbs, Trees, and

and Plants. Samuel alſo wrote a book of the Office and Inſtitution of a King. There were alſo other Chronicles of the kings of Judah and Iſrael, which are ſuppoſed to have been loſt in the Jewiſh captivity of Babylon.

How, and by whom was the World made?

It was created by the power and word of the Almighty, in ſix days; as we read in the firſt chapter of Geneſis; wherein it ſays, 'That the firſt day God made the light, 'which He called Day, and divided it from 'the darkneſs, which He called Night.

'The ſecond day, He made the heavens; 'and divided the waters which were above, 'from the waters which were below the hea-'vens.

'The third day, He gathered the waters 'together into one place that the dry land 'might appear; and God called the dry land 'Earth, and the gathering together of the 'waters, He called Seas: then He cauſed the 'earth to bring forth herbs and trees, and

'graſs, yielding ſeed after it's kind, and the 'fruit tree, fruit after it's kind.

'The fourth day, God made the ſun, 'moon, and ſtars, with all thoſe lights we 'now ſee in the heavens; the ſun, He made 'to rule the day; and the moon to govern 'the night.

'The fifth day, He made all the fowls of 'the air, and all the fiſh of the ſea.

'The ſixth day, God made all the beaſts 'of the field, and all the cattle, and every 'thing that creepeth upon the earth; and 'laſt of all He created man, out of the duſt 'of the ground, and gave him power over 'every thing upon the earth. After which 'God cauſed a deep ſleep to fall upon him; 'and while he ſlept, took part of the ſub-'ſtance of his body, near his ſide, and from 'that ſubſtance formed woman, whom he 'gave to the man to be his wife; and then 'breathing into her the breath of life, made 'her, in like manner with her huſband, 'become a living ſoul. This was the laſt 'act of the whole creation; and upon a ge-'neral ſurvey of ſo beautiful a variety and

'com-

'compoſition of things, from a mere maſs 'of confuſion and diſorder, God was pleaſed 'with his work; and having pronounced it 'good, or properly adapted to the uſes for 'which it was intended, He reſted from all 'his work; that is, He ceaſed to produce 'any more creatures, as having accompliſhed 'his deſign, and fulfilled his original intent; 'and thereupon he ſanctified and ſet apart 'the next enſuing day, which was the ſe-'venth, as a time of ſolemn reſt; for ever 'after to be obſerved in acts of praiſe and 'religious worſhip, and in commemoration 'of the infinite wiſdom, power, and good-'neſs of God, in the world's creation.'

How is the World governed?

By the influence and power of the almighty Architect who made it. It is true, indeed, there have been thoſe who have dared to diſpute the almighty Power, and have affirmed that the world was governed by chance; but ſurely they cannot be reckoned amongſt rational creatures: For nothing can be more abſurd, than to conceive, that

that the ſky, ſtars, and planets came of themſelves into that inimitable order as they appear to us; or that, by accidental events, mankind ſhould be ſo univerſally fitted for the ſupport and ſervice of each other as they are; or that the various ſeaſons for the products of life, ſhould be adapted by ſimilar means, even to continue in a ſucceſſion ſo many thouſand years.—— One might, with greater reaſon, imagine, that the buildings of Weſtminſter Abbey and St. Paul's were erected by chance; that all the beautiful and regular architecture of thoſe magnificent edifices was compoſed by accident; or, in ſhort, that they had no builders! As there muſt be a great and ſkilful hand to form and perfect the model of a building, and this great hand, or ſome other under him, muſt ſtill be employed, to keep up and maintain the ſtructure; ſo the univerſe, created by the omnipotent Being, was firſt laid out by him, and ſtill ſubſiſts under his guidance and direction, as it will do to the end of time.

WHAT was St. Auguſtine's Anſwer to one who demanded, "What God did "before he made the world?"

"That he was preparing a hell for ſuch "kind of inquirers." Where the Scripture hath not a mouth to ſpeak, we ought not to have a tongue to aſk.

IN what ſtate and likeneſs was Man created?

He was created in an innocent and happy ſtate; and in the likeneſs and image of his Maker, the Lord God Almighty.

How came he to loſe that great happineſs?

By diſobeying the command of his Creator, in eating the forbidden fruit, which God had expreſsly warned him againſt, by declaring unto him, "That in the day he "eat thereof he ſhould ſurely die."

Could he, after ſo great a crime, make any excuſe for his wickedneſs?

No, none but what aggravated his folly more. He could only alledge, 'that the 'ſer-

'ſerpent (which is the devil) had deceived 'his wife, Eve, and enticed her to eat; 'by telling her, ſhe ſhould not die; and 'that ſhe would become as wiſe as God 'himſelf.' Being thus enſnared, and having firſt eaten herſelf, Eve gave to her huſband; who likewiſe eat freely, contrary to his better knowledge; and therefore juſtly incurred the penalty pronounced upon him by his Creator, which was, 'That the earth ſhould be curſed for his 'ſake; that it ſhould only bring him forth 'thorns and thiſtles; and that he ſhould 'get his bread by the ſweat of his brow, 'until he returned unto the ground from 'whence he was taken; and laſtly, that as 'he came from duſt, ſo he ſhould ſhortly 'return to duſt again.'

WHAT was the greateſt Love that ever was ſhown in the world?

The love of God to miſerable ſinners, who gave his only-begotten Son to die for us. Of which a late writer ſaid,

"God

" God is my gift, himſelf he freely gave me;
" God's gift am I; and none but God ſhall have me."

WHAT is the meaning of Religion?

The word religion ſignifies a binding, or obliging us to God. Hence, true religion, in the general, is the obligation of reaſonable creatures, to render ſuch acts of worſhip to God, as are ſuitable to the excellency of his nature, and their dependence upon him: which definition includes both the doctrines and duties of religion. But, for the better underſtanding the nature of true religion, it is neceſſary I ſhould diſtinguiſh it into Natural and Revealed.

By Natural Religion, I mean the obligation which natural reaſon lays upon us, to render to God all that worſhip and obedience, which, upon the conſideration of his nature, and our dependence upon him, it diſcovers to be due to him; whatever then natural reaſon, rightly exerciſed, teaches us concerning God, and our duty towards

towards him, is true religion; and does as effectually bind and oblige us to him, as if it had been immediately revealed by him. It teaches us, that God is infinitely wiſe, and juſt; powerful, and good: that he is the Fountain of our being, the Diſpoſer of our affairs, and the Arbitrator of our ſtate, both here and hereafter: and by theſe doctrines, it obliges us to admire, and adore him; to truſt, and obey him. This is natural religion; and by this religion was the greateſt part of the world governed for ſome thouſands of years; till, by long and ſad experience, it was found too weak to correct the errors of men's minds, and reſtrain the wild extravagances of their wills and affections: and then God, out of his great pity to loſt and degenerate mankind, vouchſafed to us the glorious light of

Revealed Religion; which, in the largeſt acceptation of it, includes all natural religion, as well what it propoſes to be believed, as what it requires to be done; the doctrines, as well as the duties of it:

both

both which are contained in that revelation of his will, which God has made to the world, to which it has added ſeveral doctrines and duties of ſupernatural religion.

But, ſtrictly ſpeaking, revealed religion, as it is diſtinguiſhed from natural, conſiſts of ſuch doctrines and duties as are not diſcoverable but by revelation; as are not to be deduced and inferred by reaſoning and diſcourſe from any neceſſary or natural principles, but wholly depend upon the counſel and good will of God; and where things depend entirely upon God's will, and their being, or not being lies wholly in his free diſpoſal, it is impoſſible that our weak reaſon ſhould ever arrive at the knowledge of them, without ſome revelation from him concerning them. For in ſuch matters as theſe, where the will of God is abſolutely free; reaſon, without revelation, has neither neceſſary, nor probable cauſes and principles to argue from; and therefore can make neither certain concluſions, nor ſo much as probable gueſſes concerning them. Man muſt ne-

ceſſarily remain in the dark, till ſuch time as God had revealed to him which way his will is determined; and of ſuch matters as theſe conſiſts all revealed religion, ſtrictly ſo called. For though God has made ſeveral revelations of his will, yet the ſubject matter of them was, in the main, always the ſame.

The doctrine of the mediation of Jeſus Chriſt, and the duties that are ſubſequent to it, which, from the promiſe that God made to Adam upon his fall (as you read in the third chapter of Geneſis, "The Seed "of the woman ſhall bruiſe the ſerpent's "head,") to the laſt promulgation of the goſpel, has been the great theme of all divine revelation. For the revelation which God made to Abraham, "In thy ſeed ſhall "all the nations of the earth be bleſſed," (Gen. xxii. ver. 18.) was nothing but the dawning of the goſpel, which is the glad tidings of the Mediator. Likewiſe, the law of Moſes, was only the ſame goſpel, ſhining through a cloud of types and ſymbolical repreſentations. And indeed, all

the

the ſucceeding prophecies of the Old Teſtament, are nothing but the ſame goſpel ſtill ſhining clearer and clearer, till at laſt it broke forth in it's meridian brightneſs. And it is eaſy to be demonſtrated, that from Adam to Moſes, from Moſes to the Prophets, from the Prophets to Jeſus Chriſt, the main ſcope and deſign of all revelation has been the gradual diſcovery of this great myſtery of the mediation.

Thus, revealed religion was, for the matter of it, always the ſame; though it was not always revealed with the ſame perſpicuity; but cleared up by degrees, from an obſcure twilight, to a perfect day. Wherefore, Chriſtianity; which, in ſtrictneſs, is nothing but the doctrine of the mediation, together with it's appendent duties, ought not to be looked upon as a religion of only 1800 years note; for in reality, it is as ancient as the fall; and was then preached to Adam, in that dark and myſterious promiſe, "The Seed of the "woman ſhall bruiſe the ſerpent's head." After which, it was a little more clearly

repeated, though ſtill very obſcurely, in God's covenant with Abraham; "In thy "ſeed ſhall all the nations of the earth be "bleſſed." It was yet much more amply revealed in the types and figures of the law of Moſes; which, however, under their pompous ſhew, ſomewhat darkened and obſcured the holy myſteries within them, and theſe were nothing but the doctrines and laws of the Chriſtian religion: Judaiſm *was* only Chriſtianity veiled; and Chriſtianity *is* only Judaiſm revealed.

Hence the religion of the Mediator was the principal ſubject of all divine revelation; and this, without revelation, natural reaſon could never have diſcovered; becauſe, the whole of it depended upon the free will of God. The mediation of Chriſt, therefore, is ſtrictly the revealed religion, as it is diſtinguiſhed from the natural. But as both natural and revealed religion are now incorporated into one, the coaleſcent ſyſtem may be thus defined —"It is the obligation of rational crea-"tures, to render ſuch acts of worſhip to "God,

" God, through Jeſus Chriſt, as he himſelf " hath inſtituted, and are in their own na- " ture ſuitable to his excellences and their " dependence upon him."

WHICH deſerves the greateſt Puniſhment for committing Sin, the body or ſoul?

Some are of opinion, the ſoul; becauſe, without it the body would be nothing, which actuates only what the ſoul infuſes: others ſay, the body; as being the chief organ and actor of ſin. But that they are both culpable and deſerve alike puniſhment, may be proved by this ſimile. A maſter commits the charge of his orchard to be kept by two, the one of which is blind, the other lame: the lame man, having good ſight, ſees golden apples hanging upon a tree; of which he informs the man that is blind: they both covet after them, notwithſtanding they are forbidden; and to attain their deſires, the blind man, who was ſtrong in his limbs, takes up the ſeeing cripple on his ſhoulders, by which means they accom-

pliſh their wiſhes, pluck the fruit, and eat it. Soon after, the maſter of the orchard enters, miſſes the fruit, inquires after it, and preſently finds by whom it was ſtole. They are both equally guilty, and are therefore doomed to a like puniſhment. In like manner, both ſoul and body lending their aſſiſtance to ſin, being alike guilty, are equally puniſhed together.

How many Perſons are there in the Trinity?

Three; the Father, the Son, and the Holy Ghoſt. But theſe three perſons are not three ſeveral ſubſtances, but three diſtinct ſubſiſtences, or three divers manners of being, of one and the ſame ſubſtance and divine eſſence.

What of the divine Eſſence?

The divine eſſence in itſelf, is neither divided nor diſtinguiſhed, but the three perſons in the divine eſſence are diſtinguiſhed amongſt themſelves three different ways—by their names, their order, and their actions.

How

How are they diſtinguiſhed by their Names?

The firſt perſon is named the Father; in reſpect of his Son Jeſus Chriſt, and in reſpect of his adopted ſons, the elect, that is, thoſe, who, being not his ſons by nature, are made his ſons by grace. The ſecond Perſon is called the Son; becauſe he is begotten of his father's ſubſtance, or nature, and he is called the Word. 1ſt. Becauſe the conception of a word in man's mind is the neareſt thing that can ſhadow unto us the manner how he is eternally begotten of his Father's ſubſtance; and in this reſpect he is alſo called the Wiſdom of the Father. 2. Becauſe, that by him the Father hath from the beginning declared his will for our ſalvation. 3. Becauſe he is the chief argument of all the word of God, or that word whereof God ſpake when he promiſed the bleſſed ſeed to the fathers under the Old Teſtament. The third Perſon is named the Holy Ghoſt; becauſe he is ſpiritual without a body, and is, as it were, breathed from both the Father and the Son, that

that is, proceedeth from them both. And he is called Holy; both becauſe he is holy in his own nature, and alſo the immediate Sanctifier of all God's elect people.

How are they diſtinguiſhed by their Order?

The perſons of the Godhead are either the Father, or thoſe which are of the Father. The Father is the firſt Perſon in the glorious Trinity; having neither his being nor beginning of any other but of himſelf, begetting his Son, and together with his Son, ſending forth the Holy Ghoſt from everlaſting. The Son is the ſecond Perſon of the Trinity, and the only begotten Son of his Father, not by grace, but by nature; having his being of the Father alone, and the whole being of his Father by an eternal and incomprehenſible generation; and with the Father ſendeth forth the Holy Ghoſt, who is the third Perſon of the bleſſed Trinity; proceeding, and ſent forth equally from both the Father and the Son, by an incomprehenſible ſpiration. For as the Son receiveth the whole divine eſſence by generation,

ration, ſo the Holy Ghoſt receiveth it wholly by ſpiration.

How are they diſtinguiſhed by their Actions?

Their actions are of two ſorts; the External and Communicable Actions, and the Internal and Incommunicable Actions. The External and Communicable Actions of the three Perſons are theſe: The creation of the world, peculiarly belonging to the Father: The redemption of the church, to God the Son: And the ſanctification of the elect, to God the Holy Ghoſt. But becauſe the Father created, and ſtill governs the world by the Son in the Holy Ghoſt; therefore theſe External Actions are in ſcripture, oftentimes aſcribed to each of the three Perſons, and therefore called Communicable and Divided actions.

The Internal and Incommunicable Actions (or properties) of the three Perſons are theſe. 1. To beget: and that belongeth only to the Father; who is neither made, created, nor begotten of any: 2. To be begotten: and that belongeth only to the Son;

Son; who is of the Father alone; not made, nor created, but begotten: 3. To proceed from both: and that belongeth only to the Holy Ghoſt; who is of the Father and the Son; neither made, nor created, nor begotten, but proceeding.

IN what Place ſhall Chriſt judge the World?

That cannot certainly be known; though moſt writers agree, that it will be in the Valley of Jehoſhaphat, by Mount Olivet, eaſtward of the temple of Jeruſalem, which they believe from theſe words of ſcripture: "I will gather all nations into the Val-"ley of Jehoſhaphat, and plead with them "there;" (Joel iii. 1, 2, &c.) "Cauſe "thy mighty One to come down, O Lord: "let the heathen be awakened, and come "up to the Valley of Jehoſhaphat; for there "will I ſit to judge all the heathen round "about;" (ver. 11, 12.) Jehoſhaphat ſignifieth, the Lord will judge.

WHY do you believe the Soul to be immortal?

Not only from the divine revelations of God contained in the holy ſcriptures, but even from heathen philoſophers, and by my own natural reaſon likewiſe. For if we turn our thoughts inward upon ourſelves, we ſhall meet with a kind of ſecret ſenſe dictating to us a future ſtate. And one preſumptive argument is from the increaſing appetite the mind has to knowledge, and to the extending its own faculties, which cannot be accompliſhed, as the more reſtrained perfection of lower creatures may, in the limit of a ſhort life. Another reaſonable conjecture may be raiſed from our appetite to duration itſelf, and from a reflexion on our progreſs through the ſeveral ſtages of it: "We are complaining (as a late writer "juſtly obſerved), of the ſhortneſs of life; "and yet are perpetually hurrying over the "parts of it, to arrive at certain little ſet-"tlements or points of reſt, which are diſ-"perſed up and down in it. And when we "have gained theſe little ſettlements, and

are

" are arrived at theſe imaginary points of " reſt, we ſtop not our motion then, nor " ſit down ſatisfied in the ſettlement we " have gained; but are for removing our " boundary, and marking out new points " of reſt, to which we preſs forward with " the like eagerneſs, and which ceaſe to be " ſuch as faſt as we have attained them." This is ſo plainly every man's condition in life, that there is no one, who has obſerved any thing, but may obſerve, that as faſt as his time wears away, his appetite to ſomething future remains. The uſe therefore which ought to be made of it, is this: that ſince the Author of our being has planted no wandering paſſion in it, no deſire which has not it's object; futurity is the proper object of the paſſion ſo conſtantly exerciſed about it: and this reſtleſſneſs in the preſent; this aſſigning ourſelves over to farther ſtages of duration; this ſucceſſive graſping at ſomewhat ſtill to come, appears plainly a kind of inſtinct, or natural ſymptom, which the mind of man has of it's own immortality. I take it, at the ſame time, for granted, that the

the immortality of the ſoul is ſufficiently eſtabliſhed by many other arguments: and if ſo, this appetite, which otherwiſe would be very unaccountable and abſurd, ſeems very reaſonable, and adds ſtrength to the concluſion.

Another argument for the immortality of the ſoul is, that the time preſent ſeldom affords ſufficient employment to the mind of man; objects of pain or pleaſure, love or admiration, do not lie thick enough together in life to keep the ſoul in conſtant action, and ſupply an immediate exerciſe to it's faculties. In order therefore to remedy this defect, that the mind may not want buſineſs, but always have materials for thinking, ſhe is endowed with certain powers, that can recal what is paſſed, and anticipate what is to come. That wonderful faculty, which we call the Memory, is perpetually looking back, when we have nothing preſent to entertain us. It is like thoſe repoſitories in ſeveral animals, that are filled with ſtores of their former food, on which they may ruminate

when their preſent paſture fails. As the memory relieves the mind in her vacant moments, and prevents any chaſms of thought, by ideas of what is paſt, we have other faculties that agitate and employ her upon what is to come. Theſe are the paſſions of Hope and Fear. By theſe two paſſions we reach forward into futurity; and bring up to our preſent thoughts, objects that lie hid in the remoteſt depths of time. We ſuffer miſery, and enjoy happineſs, before they are in being; we can ſet the ſun and ſtars forward, or loſe ſight of them, by wandering into thoſe retired paths of eternity, when the heavens and earth ſhall be no more. Who then can imagine that the exiſtence of a creature is to be circumſcribed by time, whoſe thoughts are not?

If you read Cicero's diſcourſe concerning Old Age, you will find, that the elder Cato is there introduced as ſpeaking to his Friends, Scipio and Lelius, in this manner: "This (ſays he) is my firm perſua-
"ſion, that ſince the human ſoul exerts
"itſelf

" itſelf with ſuch great activity; ſince it
" has ſuch a remembrance of the paſt,
" ſuch a concern for the future; ſince it is
" enriched with ſo many arts, ſciences,
" and diſcoveries, it is impoſſible but the
" being which contains all theſe muſt be
" immortal. No one ſhall perſuade me,
" Scipio, that your worthy father, or your
" grandfathers, or many other excellent
" men, whom I need not name, performed
" ſo many actions to be remembered to
" poſterity, without being ſenſible that
" futurity was their right. And if I may
" be allowed an old man's privilege, *to*
" *ſpeak of myſelf*, do you think I would
" have endured the fatigue of ſo many
" weariſome days and nights, both at
" home and abroad, if I imagined that
" the ſame boundary which is ſet to my
" life, muſt terminate my glory? Were it
" not more deſirable to have worn out my
" days in eaſe and tranquillity, free from
" labour, and without emulation? But, I
" know not how, my ſoul has always
" raiſed itſelf, and looked forward on fu-

" turity, in this view and expectation;
" that, when it ſhall depart out of life, it
" ſhall then live for ever: and if this were
" not certainly true, that the mind is im-
" mortal, the ſouls of the moſt worthy
" would not, above all others, have the
" ſtrongeſt impulſe to glory. What be-
" ſides this is the cauſe that the wiſeſt men
" die with the greateſt equanimity, the ig-
" norant with the greateſt concern? Does
" it not ſeem, that thoſe minds which have
" the moſt extenſive views, foreſee they
" are removing to a happier condition,
" which thoſe of a narrower ſight do not
" perceive? I, for my part, am tranſport-
" ed with the hope of ſeeing your anceſtors,
" whom I have honoured and loved; and
" am earneſtly deſirous of meeting, not
" only thoſe excellent perſons, whom I
" have known, but thoſe too, of whom I
" have heard and read, and of whom I
" myſelf have written; nor would I be
" detained from ſo pleaſing a journey. O
" happy day, when I ſhall eſcape from this
" croud, this heap of pollution, and be
" ad-

" admitted to that divine aſſembly of ex-
" alted ſpirits! When I ſhall go, not only
" to thoſe great perſons I have named, but
" to my Cato, my ſon, than whom a better
" man was never born, and whoſe funeral
" rites I myſelf performed, whereas he
" ought rather to have attended mine!
" Yet has not his ſoul deſerted me; but
" ſeeming to caſt back a look on me, is
" gone before, to thoſe habitations to which
" it was ſenſible I ſhould follow him. And
" though I might appear to have borne my
" loſs with courage, I was not unaffected
" with it; but I comforted myſelf in the
" aſſurance, that it would not be long
" before we ſhould meet again, and be
" divorced no more."

The elder Cyrus, likewiſe, juſt before his death, is ſaid, by Xenophon, to have ſpoke to this purport: " Think not, my
" deareſt Children, that when I depart
" from you, I ſhall be no more; but re-
" member, that my ſoul, even while I
" lived among you, was inviſible to you;
" yet by my actions, you were ſenſible it

" exiſted in this body. Believe it therefore " exiſting ſtill, though it be ſtill unſeen. " For my own part, I could never think, " that the ſoul, while in a mortal body, " lives; but when departed out of it, dies; " or that its conſciouſneſs is loſt, when it " is diſcharged out of an unconſcious ha- " bitation: but when it is freed from all " corporeal alliance, then, methinks, it " truly exiſts."

How did Simonides act, when Dionyſius the tyrant aſked him what God was?

He deſired a day's time to conſider, before he made his reply. When that day was expired, he deſired two days; and afterwards inſtead of returning his anſwer, demanded ſtill double the time to conſider of it. The truth is, that great poet and philoſopher, the more he contemplated the nature of Deity, found that he waded but the more out of his depth; and that he loſt himſelf in the thought, inſtead of finding an end of it.

If

If we conſider the idea which wiſe men, by the light of reaſon, have framed of the Divine Being, it amounts to this: that he has in him all the perfection of a ſpiritual nature; and ſince we have no notion of any kind of ſpiritual perfection but what we diſcover in our own ſouls, we join infinitude to each kind of theſe perfections; and what is a faculty in an human ſoul, becomes an attribute in God. We exiſt in place and time; the Divine Being fills the immenſity of ſpace with his preſence, and inhabits eternity. We are poſſeſſed of a little power, and a little knowledge; the Divine Being is almighty and omniſcient. In ſhort, by adding infinity to any kind of perfection we enjoy, and by joining all theſe different kinds of perfection in one Being, we form our idea of the great Sovereign of Nature.

WHAT Things are thoſe which we ought often to meditate upon?

Death, Judgment, Heaven and Hell; the death of Chriſt, and the temptations of the world.

" Thy

" Thy death, the death of Chriſt, the world's
" temptation,
" Heav'ns joys, Hell's torment, be thy medita-
" tion."

In what reſpect is our Birth and Death compared the one to the other?

In grief, and ſorrow. Only the difference is, the firſt is moſt painful to our mothers, the laſt to ourſelves.

Who were thoſe two Philoſophers, that were remarkable for two oppoſite qualities, the like not to be found in any hiſtory?

Democritus and Heraclitus; the firſt always laughed, the other continually cried.

Which of theſe two different paſſions is moſt ſuitable to human nature, has been a point of inquiry much canvaſſed by authors. Our appetites, indeed, are moſt greedy to deſire the firſt; but ſound reaſon, rightly conſidered, will conclude for the laſt.

Solo-

Solomon tells us, "That it is better for "us to go to the houſe of mourning, than "to the houſe of laughter; and that the "laughter of fools is madneſs." Hiſtory, too, informs us, that Agelaſtus, the grandfather of Craſſus, who was a very wiſe man, was ſo reſerved, that he was never obſerved to laugh but once in his life, and that was, when he ſaw an aſs eating of thiſtles. But what need we go farther than the New Teſtament? If we conſider our bleſſed Saviour, we cannot find that he laughed once; but we read that he wept three times; viz. when Lazarus was dead; over Jeruſalem; and upon the croſs, when he delivered up his ſpirit with cries and tears.

WHY is the Weather Cock and the Croſs ſet on the top of Church Steeples?

The Papiſts tell us, it is for our inſtruction; that whilſt aloft we behold the croſs and the cock, we may remember our ſins, and with Peter ſeek and obtain mercy.

WHY does the Pope Chriſten Church Bells?

That being by him thus ſanctified, the ſound of them may drive devils out of the air, clear the ſkies, chaſe away ſtorms and tempeſts, quench fires; and give comfort to all the dead *that hear them.*

How long, according to the opinion of ſome, was the World to continue from the creation to the end?

The Talmudiſts were of opinion, that it would continue ſix thouſand years, of which opinion alſo were ſome of the fathers, and others of our modern writers; becauſe, that as God created the world in ſix days, and reſted the ſeventh; ſo in ſix thouſand years, which are in account of God but as ſix days, it ſhould again be annihilated, when ſhould follow an eternal ſabbath of reſt to all the faithful. Others reckon it after this manner; two thouſand years before the law, two thouſand years under the law, and two thouſand years under the goſpel. But this

this account agrees not rightly with the calendar of time; and therefore we may conclude, that thoſe who account not right the years which are paſt, muſt needs be ignorant of thoſe which are to come. Beſides, our Saviour ſaith, that of that day and hour the very angels in heaven themſelves are ignorant. Let us, therefore, rather labour to prepare ourſelves againſt that day, than curiouſly ſeek to pry into ſuch hidden and unrevealed things.

WHAT is accounted the worthieſt ſign of Liberty above all others?

The covering of the head, or the wearing a hat; as is well known to thoſe who are converſant in antiquity.

The Lacones, a people of Peloponneſus, after they had obtained the freedom of Lacedæmon, in ſign of their liberty, would never enter into battle but with their hats on. Amongſt the Africans, the placing a hat on the top of a ſpear, was uſed as a token to incite the people to their liberty, who had been oppreſſed by tyrants. But amongſt the

the Romans we have greater variety. The taking off the hat of Tarquinius Priſcus by an eagle, and the putting it on again, occaſioned the augur to propheſy the kingdom to him, which fell out accordingly. In their ſword plays, when one of the gladiators, had with credit ſlain his adverſary, they would ſometimes honour him with a palm, ſometimes with the hat: of theſe, the laſt was accounted the worthier; the palm only honouring the victor, but the hat enfranchiſed him on whom it was conferred.

Eraſmus, in his Chiliads, makes the hat to be the ſign of ſome eminent worth in him that wears it; on this he conjectures, that the putting of caps on the heads of ſuch as are created doctors or maſters, had its original; which cuſtom is ſtill of force in the univerſities of England; the putting on the cap being never performed but in the ſolemn comitia, and in the preſence of all ſuch as are either auditors or ſpectators of that day's exerciſe.

How

How many ſorts of Faſts are there in the world?

Six. 1. The ſick man's faſt. 2. The poor man's faſt. 3. The miſer's faſt. 4. The glutton's faſt. 5. The hypocrite's faſt. 6. The godly man's faſt; all which are ſet down in the following verſes.

Experience out of obſervation ſays,
Six ſorts of people keep their faſting days:
The ſick man faſts, becauſe he cannot eat;
The poor man faſts, becauſe he wanteth meat;
The miſer faſts, with greedy mind to ſpare;
The glutton faſts, to eat a greater ſhare;
The hypocrite he faſts, to ſeem more holy;
The righteous man, to puniſh ſinful folly.

What way did king Philip of Macedon uſe that he might not forget his Mortality?

He had a page, who uſed to awake him, every morning, with theſe words: "Re-"member, Sir, that you are a man;" as one writes;

Philip, king of Macedon,
Was daily rous'd and call'd upon,
By a ſhrill page, whoſe bon jours ran,
"Remember, Sir, you are a man."

WHAT ſaid the ſame king Philip, when, his horſe caſting him on the ground, he ſaw the print of his body in the Duſt?

"See," ſaid he, "we covet the whole "earth, and how little of it ſufficeth us!"

WHETHER do Fools profit more by wiſe men, or Wiſe Men by fools?

Cato, who was himſelf a wiſe man, ſays, "That fools are the moſt profitable to wiſe "men, who ſeeing their folly, endeavour to "avoid it; whereas fools, on the contrary, "can make no profit of the wiſdom of the "wiſe, by reaſon of their folly."

WHAT was the old ſaying concerning Friends?

That it was good to have friends, but bad to need their help, ſince true friendſhip indeed

deed is very rare; it ſeldom extending now a-days farther than profit.

Friends, like to leaves that on the trees do grow,
In ſummer's proſp'rous ſtate, much love will ſhow:
But if thou'rt in adverſity; then they,
Like leaves, from trees in autumn, fall away.
He happy is that hath a friend indeed;
But he more happy that no friend doth need.

WHAT are the Objects beſt calculated to preſerve Intimacy and Friendſhip?

To hear no ill of a friend, to ſpeak none of an enemy: to credit what you hear with caution; to ſpeak what you believe with candor: to be not too ready to catch at an offence; nor too eaſily overcome with anger.

To what are Fops in laced cloaths likened?

To cinnamon trees, whoſe barks are better than their bodies.

WHAT two Words are thoſe that trouble the world moſt?

Meum & Tuum.—Thine and Mine.

WHAT is the heavieſt Burden that the earth bears?

Sin; which is more ponderous than the biggeſt mountains, for it weigheth down even to hell.

WHICH is the beſt Motto that contains the means whereby a man may quickly grow rich?

Nec habeo, nec careo, nec curo: I have not, I want not, I care not; which he enjoys that hath only content: as the poet ſays,

"My wiſhes are but few, all eaſy to fulfil;
"I make the limits of my power, the bounds unto
"my will."

How do philoſophers divide the Parts of Life?

Into three; the vegetative, the ſenſative, and the rational: the vegetative is of plants, trees, &c. the ſenſative is of beaſts, fowls, fiſhes, and the like; but the rational is peculiar

culiar to man. Though many are of opinion, that ſeveral beaſts are endued with more than ordinary reaſon; of which they inſtance the elephant, and of whom they deliver this ſtory: That in the memorable battle betwixt Alexander the Great, and Porus an Indian emperor; the elephant which Porus rode on, ſeeing his maſter ſtrong and luſty, ruſhed into the thickeſt of Alexander's army; but when he perceived Porus to grow faint, he withdrew himſelf, and kneeling down, received all the arrows, ſhot againſt his maſter, in his own trunk.

By what Means may every man be accounted an Honeſt Man?

By endeavouring to be, what he deſires to ſeem.

Who were the inventors of Ships, and Shipping?

No doubt, ſhip-building came firſt from the ark of Noah, which he provided for the ſafety of himſelf and family in the univerſal deluge. The ark, ſettling on the moun-

tains of Ararat, and remaining there a long time, in all probability, gave the Phœnicians, a marine people, a pattern whereby they might make the waters paſſable.

WHO was the firſt inventor of Guns?

That fatal inſtrument, the gun, was firſt found out by one Bartholdus Swartz, a Franciſcan Friar, and a great alchemiſt, in 1340; who being at a certain time, very ſtudious to find out ſome experiments in his art, was tempering together brimſtone and dried earth, and certain other ingredients, in a mortar, which he covered with a ſtone. The night coming on, he took a tinder box to light him a candle; when, ſtriking fire, a ſpark by chance flew into the mortar, and catching hold of the brimſtone and ſaltpetre, with great violence blew up the ſtone. The friar, gueſſing which of his ingredients produced this effect, made him an iron pipe, crammed it with ſulphur and ſtones, and putting fire to it, ſaw with what great fury and noiſe it diſcharged itſelf; then longing to put his invention in execution,

tion, he communicated the ſame to the Venetians, who (having been often vanquiſhed by the Genoeſe, and driven almoſt to a neceſſity of yielding to them) by the help of theſe guns gave their enemies a great overthrow. This was about the year 1350, being the firſt battle that ever thoſe warlike pieces had part in, which not long after put to ſilence all the engines and devices, which were uſed by the ancients to make their batteries.

In what did the ſeveral nations differ, concerning their Æra, or computation of time, from which every reckoning took its beginning?

The Chriſtians make their epoch the birth of Chriſt, which happened in the year of the world 4004; but this reckoning they uſed not till the year 600.

The Mohammedans begin their hegira, or computation, from the return of their prophet to Mecca, after he was driven thence by the Philarchæ, anno Chriſti 622.

The

The Grecians reckoned by Olympiads; the firſt of which is placed in the year of the world 3228; but this account periſhed under the Conſtantinopolitan Emperors: they reckoned by Indictions, every indiction containing 15 years; the firſt beginning whereof was about the year of Chriſt 313, which, among chronologers, is ſtill uſed.

The Romans reckoned firſt from the building of their city, A. M. 3251; and afterwards from the 16th year of the Emperor Auguſtus, A. M. 3989, which begins ſomewhat before our epoch from the birth of Chriſt. This reckoning was uſed among the Spaniards, till the reign of Ferdinand the Catholic.

The Jews had divers epochs: 1. The creation of the world in the beginning of time. 2. From the univerſal deluge, anno 1656. 3. From the confuſion of tongues, anno 1757. 4. From Abraham's journey out of Chaldea into Canaan, anno 2183. 5. From the departure of the children of Iſrael out of Egypt, anno 2513. 6. From

the

the year of Jubilee, anno 2553. 7. From the building of Solomon's temple, anno 2992. And 8. From the captivity of Babylon, anno 3416. But the only reckoning in England is from the world's creation, and the birth of Chriſt. The firſt is ſeldom uſed but by chronologers and writers of hiſtory.

How many times was the Temple of Jeruſalem built?

Three. The *firſt* by Solomon; in providing the materials whereof there were thirty thouſand workmen, ſeventy thouſand labourers that bore burdens, eight thouſand quarry-men that hewed in the mountains, and three thouſand three hundred officers, or overſeers.

What manner of building it was, you may read in the fifth and ſixth chapters of the 1ſt book of Kings, where it is fully deſcribed. It was deſtroyed by Nebuchadnezzar, king of Babylon, Anno Mundi 3416. After the return of the Jews again from the Babylonian captivity, it was *re-*

built,

built, but far ſhort of that ſtatelineſs and grandeur which it had at firſt; ſo that the prophet Haggai had reaſon to ſay unto the people, "Who is left among you that ſaw "this houſe in her firſt glory? Is it not in "your eyes in compariſon of it, as no-"thing?" Hag. ii. 3. Beſides the ſtatelineſs of the building, it was deficient in other things: 1. It wanted the pot of Manna, which the Lord commanded Moſes to lay up before the teſtimony for a memorial, Exod. xvi. 33; 2. The rod of Aaron, which only amongſt all the rods of the princes of Iſrael budded, and was by God commanded to be kept before the teſtimony, for a token againſt the rebels, Korah, Dathan, and Abiram, Numb. xvii. 10; 3. The ark of the covenant, which was placed in the Sanctum Sanctorum, I Kings vi. 19; 4. The two tables of the law, written by God's own finger, which were by Moſes placed in the ark of the covenant, Exod. xxxi. 18; and, 5. The fire of ſacrifice, which came down from

from heaven; which fire was, by the Prieſts, to be kept continually burning.

The *third* time it was built by Herod the Aſcalonite, who pulled down the ſecond building, and erected a more ſumptuous and magnificent one. In this temple our bleſſed Saviour, and his Apoſtles, preached ſalvation to Jew and Gentile; ſo that we may ſay, the glory of this latter exceeded that of the firſt. It was finally deſtroyed by the Romans, under the conduct of Titus, the ſon of Veſpaſian, according to our Saviour's prediction, "that that gene-"ration ſhould not paſs away, until they "ſhould not ſee one ſtone of it lying upon "another."

WHY do the Affections of parents run upwards to their children, and not their childrens run downward to them?

Experience tells us, that parents are more tender and loving to their children by far, than children are dutiful and obſequious to their parents. Even as the ſap in the root of a tree aſcends into the branches,

branches, but returns not from the branches to the root again, but runs forth from thence into ſeed; ſo parents love their children, who return not that love to them again, but their affections run forwards to a further procreation. Hence comes it, that one father, with more willingneſs, brings up ten children, than ten children will ſuſtain one father in his want. And whereas you hear of one unnatural parent, you ſhall hear of ten diſobedient children.

In what Points doth the Greek and Muſcovite Church differ from that of the Romiſh and the reformed?

In theſe ten.

1. Denying the Holy Ghoſt to proceed from the Father and the Son.

2. Denying purgatory; but praying for the dead.

3. Believing that holy men enjoy not the preſence of God before the reſurrection.

4. Communicating in both kinds, but uſing unleavened bread, and mingling warm

warm water with wine: which both together they diſtribute with a ſpoon.

5. Receiving children of ſeven years old to the ſacrament, becauſe then they begin to ſin.

6. Forbidding extreme unction, confirmation, and fourth marriages.

7. Admitting none to orders but ſuch as are married, and prohibiting marriage to them that are actually in orders.

8. Rejecting carved images; but admiring the painted.

9. Obſerving four lents in the year.

10. And laſtly, reputing it unlawful to faſt on Saturdays.

The main points in which the Grecians and Muſcovites differ, is in the manner of diſtributing the ſacrament, and the exacting of marriage at the ordination of prieſts.

WHAT different Tenets are thoſe of the Armenian Chriſtians from the reſt of their neighbours?

Four.

1. In receiving infants to the Lord's table immediately after baptiſm.

2. In abſtaining from unclean beaſts.

3. In faſting on Chriſtmas-day.

4. In holding their children over the fire, as a neceſſary circumſtance in baptiſm; becauſe John the Baptiſt told the people which followed him, that Chriſt ſhould baptize them with the Spirit, and with fire.

This ſect is very numerous, and is governed by two patriarchs; the one has under his juriſdiction all Turcomania, a great province in Armenia the Greater, comprehending 150000 families, beſides a great number of monaſteries; and the other hath under him the two provinces of Armenia the Leſſer, and Cilicia, comprehending near 20000 families.

WHAT particular Sects were amongſt the Jews?

Theſe four; Scribes, Phariſees, Eſſenes, and Sadducees.

What were the Scribes?

Their

Their office was double: firſt, to read and expound the law in the temple and ſynagogues; and ſecondly, to execute the office of a judge, in ending and compoſing actions.

What were the Phariſees?

The Phariſees owe their name to Phares, which ſignifieth both *interpretari et ſeparare*, as being both interpreters of the law, and ſeparatiſts from the reſt of the Jewiſh church. Beſides the Pentateuch, or five books of Moſes, they adhered alſo to traditions. They denied the ſacred Trinity, and held the fulfilling of the law to conſiſt in the outward ceremonies. They relied more on their own merits, than God's mercy; attributing moſt things to deſtiny, and refuſed commerce with publicans and ſinners.

What were the Eſſenes?

The Eſſenes had their name from Aſcha, that is, *facere*, becauſe they wrought with their hands. They lived together as it were in colleges, and in it every one had their chapel for their devotion. All their

eſtates they enjoyed in common, and received no man into their fellowſhip, unleſs he would give all that he had into their treaſury; and not then under a three years' probation.

What were the Sadducees?

The Sadducees received their name from Sedech, which ſignifieth juſtice. They believed not the being of angels, or ſpirits, the reſurrection of the body, nor that there was a Holy Ghoſt; and received for ſcripture only the pentateuch, or five books of Moſes.

WHEREIN do the Fundamentals of the Mohammedan Religion conſiſt?

The whole is delivered in the book of their religion, called the Koran, or Al Koran; and is but an expoſition and gloſs of theſe eight commandments.

1. Every one ought to believe that God is a great God, and only God, and Mohammed is his prophet.

2. Every man muſt marry to increaſe the ſectaries of Mohammed.

3.

3. Every one muſt give of his wealth to the poor.

4. Every one muſt make his prayers five times in a day.

5. Every one muſt keep a lent one month in the year.

6. Be obedient to thy parents.

7. Thou ſhalt not kill.

8. Do unto others, as thou wouldſt be done unto thyſelf.

Many other injunctions he laid upon them; as, forbidding them wine, and the eating of ſwines fleſh. Friday he ordained to be the ſabbath day; to diſtinguiſh his followers from Jews and Chriſtians, who ſolemnize the days following. To thoſe who obſerved his religion, and faithfully kept his laws, he promiſed paradiſe, ſpread here and there with ſilk carpets, adorned with verdant flowery fields, watered with cryſtaline rivers, and beautified with trees of gold, and arbors of pleaſure; in whoſe cool ſhades they ſhould ſpend their time with amorous virgins, whoſe manſions ſhould not be far diſtant. The men ſhould never

exceed the age of thirty years, nor the women of fifteen; and both ſhould have their virginities renewed as faſt as loſt.

Many idle, ridiculous opinions they hold concerning the end of the world: for inſtance, ſuch as, That at the winding of a horn, not all fleſh only, but the angels themſelves ſhall die: That the earth with an earthquake ſhall be kneaded together like a lump of dough: That a ſecond blaſt of the ſame horn, ſhall, after forty days, reſtore all again: That Cain ſhall be the captain or ringleader of the damned, who ſhall have the countenances of dogs and ſwine: That they ſhall paſs over the bridge of juſtice, laden with their ſins in ſatchels: That the greater ſinners ſhall fall into hell, the leſſer into purgatory only: That all thoſe who profeſſed and practiſed any religion, ſhould go into paradiſe; the Jews under the banner of Moſes; the Chriſtians under the banner of Chriſt: That himſelf ſhould be metamorphoſed into a great ram, and all his followers into little fleas, who ſhould cover themſelves in his long fleece,

when

when he would jump into heaven, and ſo convey them all thither. With a thouſand other of the like fooleries.

Are the Profeſſors of Mohammediſm very numerous?

Yes. It has been obſerved, that "if "we divide the known world into thirty "parts; the Chriſtian part will be only as "five; the *Mohammedan as ſix*; and the "Idolaters as nineteen."

WHAT is the Tradition concerning the Converſion of Conſtantine the Great, to the Chriſtian faith?

Socrates Scholaſticus ſays, "that when "Conſtantine was appointed emperor in "Britain, Maxentius was, by the pretorian "ſoldiers, choſen at Rome, and Lycinus "nominated ſucceſſor by Maximinus. "Againſt theſe Conſtantine marching, and "being in his mind ſomewhat penſive, "caſt his eyes up to heaven, where he ſaw "in the ſky a bright pillar in the form of a "croſs, on which were engraven theſe "words; *in hoc ſigno vinces*. The night "follow-

" following our Saviour appeared to him in " a viſion, commanding him to bear the " figure of that croſs in his banners, and " he ſhould overcome his enemies. Con- " ſtantine obeyed the viſion, and was ac- " cordingly victorious; after which he not " only favoured the Chriſtians, but became " himſelf alſo one of that holy profeſſion."

What Paſſion is moſt natural to Man?

Love; which entereth in at the eyes, and pierceth the heart.

Whether is Love the cauſe of likeneſs, or Likeneſs the cauſe of love?

Both.

What are the Attendants on Love?

Pleaſure, travel, ſweet, bitter, war, peace, life, and death.

What are the Joys of Love?

Plays, ſweet ſleeps, ſoft beds, raviſhing muſic, rich perfumes, delicious wines, and coſtly banquets.

Why do painters beſtow Arrows on Cupid?

To

To intimate how deſperately Love wounds.

Why do they paint Cupid Bare-headed?

To ſignify, that between true lovers nothing ſhould be covered or concealed.

WHY did the heathens, when they ſacrificed to Juno, at their Nuptial Ceremonies, tear out the Gall from the entrails, and caſt it behind the altar?

To recommend to the married a mutual ſweetneſs of temper and complacency towards each other. An Engliſh poet has given us the following Lines on this ſubject:

"Sure joys forever wait each happy pair,
"When ſenſe the man, and virtue crowns the fair,
"And kind compliance proves their mutual care."

WHEREFORE did Solon direct, in his Inſtitutes, that new-married People ſhould be ſhut up together, and eat of the ſame Quince?

To

To intimate the neceſſity of pleaſant converſation between man and wife, in order to increaſe affection, and endear them to each other; a known property of the quince being to make the breath ſweet.

How have the married Men of Antiquity rendered themſelves famous for good Huſbands?

By diſcretion—as in the example of Ulyſſes, who preferred his Penelopè to the careſſes and rewards of a goddeſs; by adherence to virtue—as in Brutus, who neither of himſelf, nor with the ſuggeſtions of others, ever violated his integrity; by attention to the laws and offices of humanity—as in Julius Cæſar, who refuſed moſt valuable preferments rather than repudiate his beloved wife, Cornelia, and, contrary to the Roman cuſtom, himſelf pronounced over her grave a funeral oration in her praiſe; by forbearance and pacification—as in the conduct of Socrates and Marcus Aurelius, who would not ſuffer their philoſophy

loſophy to be overcome by the untoward diſpoſition of their wives.

WHAT are the beſt Examples in antiquity for married Women, as to their conduct?

The conſtancy of Penelopè; the virtue and magnanimity of Portia; and the amiableneſs of Cornelia, the daughter of Cinna, Julius Cæſar's firſt wife.

——The affected Brawling of Xantippe (wife of Socrates) and Fauſtina (wife of M. Aurelius) with all the purſuits of the votaries to idleneſs and vices of any kind, ought to be the objects of their Averſion.

WHAT Paſſion is moſt prevailing over the nature of Man?

Fear; of which we read, that it hath, in one night, turned the hair of the head from black to white. But moſt remarkable is that example of one, who was pretended to be blooded to death; for being blinded, and his arms bound, the ſurgeons that were about him, only ſaying, how bravely

bravely he bleeds from this arm; how freely from that; though they did nothing to him: at laſt, one ſaid, now the blood comes from his very heart: thus, when they came to unbind him, they found him quite dead through fear.

WHAT are thoſe Diſeaſes by which the Minds of Men are principally affected?

Deſire and fear.——Their remedies are, Temperance and Fortitude. Temperance ſupports the mind when it deſires; fortitude exalts it when it fears.

How are the chief Paſſions of the human Soul beſt ſhewn and expreſſed?

For the drama, or ſtage, they are painted thus—

" You, who would JOY's triumphant pride expreſs,
" What moſt you wiſh, imagine you poſſeſs.
" Strait flames th' idea to the kindling eye,
" And every nerve, in concord, braces high:
" Treading on air, each joint a ſoul diſplays;
" The looks, all, lighten; and the limbs, all, blaze.

But

" But you, who act unhoping GRIEF's diſtreſs,
" Touch fancy, with ſome home-felt wretchedneſs.
" Then, ſlack'ning nerves the looſe impreſſion take;
" Each ſad look ſickens; the ſhock'd ſpirits break;
" Dim falls the faded eye; the ſteps drag, ſlow,
" And ev'ry heedleſs geſture heaves with woe.

" FEAR is but active grief, avoiding pain,
" Yet flies, too faintly, and avoids, in vain:
" While ſtagnate ſpirits, thick'ning as they ſpread,
" O'er the cold heart crawls ſlow the living lead.
" What, tho' the eye's prompt ray keen lightning dart!
" 'Tis fruitleſs:—loos'ning fibres lame the heart.

" ANGER is pride provok'd beyond control,
" When ſome felt inſult fires the ſmarting ſoul:
" Then the will's warmth, repelling fancy'd ſhame,
" Strings the nerves hard, and bids the eye balls flame:
" Then marks of menace, air, and face deform;
" And ſhort, thick breathings, paint the in-felt ſtorm.

" PITY is active ſenſe of alien grief;
" Think ſome dear, dying ſuff'rer begs relief:
" Aidful idea ſprings to ſuccour woe,
" And ev'ry quiv'ring ſinew learns to glow;

" While mild, as ſighing ſaints, the ſadd'ning face,
" Clouds into anguiſh, with relenting grace.

" SCORN is cold anger, careleſs and at eaſe,
" Calm ſenſe of wrongs, too harmleſs to diſpleaſe,
" Bold, in undoubted ſafety, 'twould diſclaim
" Defiance, and with proud remiſſneſs, flame.
" Now ſmiles, now frowns; yet, both with eye ſerene;
" And lets the nerves play looſe, with painleſs ſpleen.

" HATRED is ſullen fury, long retain'd;
" 'Tis willing miſchief, warily reſtrain'd:
" This to paint ſtrong, the back-braced nerves ſhould
" toil,
" In fetter'd ſtrain, and heave in curv'd recoil;
" While, with impatient frown, th' averted eye
" Shuns the loath'd object, it diſdains too nigh.

" Pain-ſeeking JEALOUSY feels doubtful rage,
" Which truſtful pity ſtruggles to aſſuage:
" Thence, frets uncertain pain, with penſive glow,
" And look, and action, ſhare divided woe.
" Sad, in the face, the heart's felt ſoftneſs reigns,
" While each tugg'd ſinew angry vengeance ſtrains.

" WONDER

" WONDER is curious fear—Suppoſe, by night,
" Some pale, met ſpectre croſs'd the moon's dim light!
" Sudden, the back'ning blood, retreating ſwift,
" Swells the preſs'd heart; each fibre fails to lift;
" Loſt, in ſhort pauſe, arreſted motion lies,
" And ſenſe climbs, doubtful, to the ſtraining eyes.

" LOVE is, at once, intenſe and ſlack deſire:
" There, hope inflames, while reverence cools the fire.
" Fear of repulſe, bold ſenſe of joy withdraws;
" Sighs in each accent; ev'ry movement awes—
" Soft, earneſt looks bluſh o'er th' inclining face,
" And ſinewy tranſport borrows ſhade from grace."

WHAT Creatures are thoſe, ſome living, ſome dead, that rule all the world?

The ſheep, the gooſe, and the bee: for the ſheep yields parchment, the gooſe quills to write, and the bee wax to ſeal it; as the poet writes.

" The bee, the gooſe, the ſheep,
" Do ſo maintain the might
" Of monarchs, kings, and ſtates,
" That wrong ſuppreſs not right:

" The bee brings ſealing wax,
" The gooſe our writing quills,
" The ſheep his parchment coat or ſkin,
" For deeds and dead mens wills."

WHAT is the Tradition of the Building the Church of Sopham in Norfolk?

Tradition tells us, 'that in former times 'there lived in that town a certain pedlar, 'who dreamed, that if he came up to 'London, and ſtood on the Bridge, he 'ſhould hear very joyful news, which he at 'firſt ſlighted; but afterwards his dream 'being doubled and trebled, he reſolved to 'try the iſſue of it, and accordingly came 'to London, and ſtood on the bridge for 'two or three days, but heard nothing 'which might give him reaſon to think, 'that the profit of his journey would be 'equal to his pains. At laſt it happened, 'that a ſhopkeeper juſt by, having noted 'his fruitleſs ſtanding, ſeeing he neither 'ſold any thing, nor aſked charity, went

'to

'to him, and demanded his buſineſs; to 'which the pedlar made anſwer, "That "he was a country-man; and dreamed, "that if he came up to London he ſhould "hear ſtrange news." "And are you, ſaid "the ſhop-keeper, fool enough to take "ſuch a journey on account of a dream? "Why I tell you, this laſt night I dreamt, "that I was at Sopham in Norfolk, a place "utterly unknown to me; where me-"thought, if I digged under a great oak "tree in a certain orchard behind a pedlar's "houſe, I ſhould find a mighty maſs of "treaſure: now, think you that I am ſo "unwiſe as to take this journey upon me, "only by the inſtigation of a fooliſh dream? "No, no; far be ſuch folly from me: "therefore, honeſt countryman, I adviſe "you to make haſte home again, and not "to ſpend your time in the expectation of "the event of an idle dream." The pedlar, 'who noted well his words, and knowing 'all that he had ſaid to center in himſelf, 'glad of ſuch joyful news, went ſpeedily 'home, and digged under the oak, where

'he found an infinite maſs of money, with 'part of which, the church happening to 'fall about that time, he very ſumptuouſly 're-edified the ſame; having his ſtatue 'therein cut out in ſtone, with his pack 'at his back, and his dog at his heels.'

WHY is Virtue more talked of than practiſed?

Becauſe every one deſires to be thought virtuous, though he takes no care to deſerve it.——

The old Romans built a temple to Honour, which whoſoever would come to, muſt firſt paſs through the temple of Virtue; intimating thereby that honour was the reward of virtue, and that without virtuous actions none could come to honour's preferments.

WHAT are ſaid to be the Sentiments of Socrates to his Scholars concerning Philoſophy, and Philoſophers?

"That they ſhould not think to be ho-"noured ſo much for being Philoſophers,

"as

"as to honour Philoſophy by their vir-
"tuous lives."

WHAT was Diogenes' opinion concerning Marriage?

That for young men it was too ſoon, and for old men too late. So that by his rule, men ſhould not marry at all.

What Epitaph had Diogenes on his tomb?

Epitaphium Diogenis cynici, in cujus ſepulchro, pro titulo canis ſignum eſt.

Dic canis hic cujus tumulus? canis.
At canis hic quis? Diogenes obiit?
non obiit ſed abiit.

In Engliſh thus,

Diogenes' Epitaph, written on his tomb, with a dog ſtanding over it.

Tell me, Dog, whoſe tomb is this?
A dog's.—What dog? Diogenes.—
Diogenes! why died he?
Becauſe no honeſty he could ſee.

Why

Why was Diogenes counted an Epicure?

Becauſe (as it is ſaid) he loved wine ſo well, that when he had drank it all out, he lived in the caſk.——

An Epicure is one that gives himſelf wholly to pleaſure; ſo called from Epicurus, an Athenian philoſopher, who bears the fame of being a voluptuary, and teaching that the ſummum bonum, or chief good, conſiſted in ſenſual enjoyments.

But Seneca has reſcued the memory of Epicurus from this ſlander, by ſhewing, that certain corrupted philoſophers of the ſchool of Ariſtippus, miſtaking Epicurus's felicity, which was of the mind, followed the gratification of the bodily paſſions and appetites to exceſs, and were thence called Epicures. Seneca accordingly aſſerts Epicurus to have been a chaſte and temperate man, and commends his ſayings; the moſt memorable of which are as follows: "Cheerful "poverty is a faſhionable thing. He moſt "enjoys riches who leaſt wants them. If "you live according to nature, you will "never be poor; if according to opinion,

"you

"you will never be rich. They live ill, "who are always beginning to live. There "is no living pleaſantly, without living "well," &c.

WHAT Place was that which contained a whole world of men and languages together?

Noah's ark.

WHAT may be ſaid of the Clergy?

That they who are of God's houſhold, ſhould ſhew by their lives, that he hath a well-diſciplined family.

WHAT may be ſaid of the Law?

If the law could ſpeak for itſelf, it would complain of the lawyers in the firſt place; for there is more learning now required to explain a law made, than went to the making it. It hath ſo many contradictions, and varyings from itſelf, that the law may not improperly be called a law-breaker.

WHAT ſay you of Phyſicians?

That

That they were firſt made by indulgence and debauch, and are ſtill maintained by indolence and ſloth: as Dryden juſtly obſerves, in the following lines.

" The firſt phyſicians by debauch were made;
" Exceſs began, and ſloth maintains the trade.
" By chace our long-liv'd fathers earn'd their
" food;
" Toil ſtrung their nerves, and purify'd the
" blood:
" But we their ſons, a pamper'd race of men,
" Are dwindled down to threeſcore years and ten.
" Better to hunt in fields for health unbought,
" Than fee the doctor for a nauſeous draught.
" The wiſe for cure on exerciſe depend:
" God never made his work for man to mend."

In how many forms doth a Phyſician appear to his Patients?

In three: In the form of a ſkilful man, when he promiſes health: in the ſhape of an angel, when he performs it: and in the likeneſs of the devil, when he aſks for his fee.

WHAT is ſaid of the Hebrew, Greek, and Latin Tongues?

That the Hebrew is moſt ſacred, the Greek moſt rich, and the Latin moſt copious.

WHICH were the ten general Perſecutions in the primitive church.

The firſt was under Nero (that bloody perſecutor, and enemy of mankind) in the year 64. The ſecond was under Domitian, in the year 93. The third was under Trajan, in the year 107. The fourth was under Marcus Aurelius, in the year 164. The fifth was under Severus, in the year 202. The ſixth was under Maximinus, in the year 235. The ſeventh was under Decius, in the year 250. The eighth was under Valerian, in the year 257. The ninth was under Aurelian, in the year 272. The tenth was under Diocleſian, in the year 302.

WHO were the Sibyls?

Certain virgin propheteſſes among the ancient heathens, who, as they believed, were inſpired by Jupiter. They are affirmed by many to have propheſied our Saviour's birth.

How many were the Sibyls, and what were their names?

They were ten in number. Their names were Perſica, Lybica, Delphica, Cumea, Samia, Helleſpontiaca, Tybertina, Albunea, Erythrea, Cumana.

The firſt was of Perſia, and there called Samberta. Among other propheſies, ſhe ſaid, "The womb of the Virgin ſhall be "the ſalvation of the Gentiles."

The ſecond was of Lybia; one of her propheſies was, "The day ſhall come that "men ſhall ſee the King of all living "things."

The third was Themis, ſirnamed Delphica, becauſe ſhe was born, and propheſied, at Delphos; where were the oracle and temple of Apollo. One of her propheſies

pheſies runs thus: "A Prophet ſhall be "born of a Virgin."

The fourth was Cumea, born at Campania in Italy, of whom Virgil makes mention in his Æneid; ſhe propheſied, "That "God ſhould be born of a Virgin, and "converſe among ſinners."

The fifth was called Samia, born in the iſle of Samos; who ſaid; "He being rich, "ſhould be born of a poor Virgin; the "creatures of the earth ſhould adore Him, "and praiſe Him for ever."

The ſixth was called Helleſpontiaca, born at Marmiſo in the territory of Troy. She propheſied, "A woman ſhall deſcend "of the Jews, called Mary, and of her "ſhall be born the Son of God; his king-"dom ſhall remain for ever."

The ſeventh was Albunea, ſurnamed Tybertina, becauſe ſhe was born at Tyber, fifteen miles from Rome. One of her propheſies was this; "The inviſible Word ſhall be "born of a Virgin; he ſhall converſe "among ſinners, and ſhall of them be "deſpiſed."

The eighth was Albunea, who propheſied, "The Higheſt ſhall come from "Heaven, and confirm the council in "Heaven, and a Virgin ſhall be ſhewed in "the valleys of the deſerts."

The ninth was the famous Erythrea, born in Babylon, who eſpecially propheſied a great part of the Chriſtian religion, in certain verſes recited by Euſebius; the firſt letters of which being put together, make theſe words: Jeſus Chriſt, Son of God, Saviour. Theſe verſes are tranſlated into Latin by St. Auguſtin, and into Engliſh by Sir John Beaumont.

The tenth was called Cumana, from the name of the place where ſhe lived; ſhe propheſied, "That He ſhould come from "Heaven, and reign here in poverty."

This laſt is affirmed to have wrote the nine books of the Sibyls, which were, by an old woman, preſented to Tarquinius Superbus, demanding for the ſame a great ſum of money; which he being unwilling to pay, ſhe burnt three of them before his face, requiring as much for the other ſix;

which

which being denied her, ſhe burned three more of them, aſking as much for the three remaining as ſhe had done for the whole, which ſo amazed Tarquin, that he bought them at her own price, and the old woman vaniſhed. Theſe books contained manifeſt propheſies of the kingdom of Chriſt, his name, his birth, and death. They were all afterwards burnt by one Stilico; ſo that thoſe propheſies which we now have, are only ſuch as are extracted out of other writings.

WHO were the greateſt Tyrants in their time?

Dionyſius, Phalaris, Caligula, and Nero. The firſt was king of Sicily, about the year of the world 3650. He was ſo execrable a tyrant, that nothing but imprecations from his ſubjects, were poured out upon him; only one old woman prayed for his life, who being aſked the reaſon, replied, 'That ſhe knew his grandfather well, who 'was very bad, and after by prayers they 'had obtained his death, his ſon, the

'preſent tyrant's father, ſucceeded, who 'was worſe than the other; and after their 'curſes had alſo prevailed over him, then 'came the preſent tyrant, worſe than 'either; therefore ſhe was reſolved to pray 'for his life, leſt the devil himſelf ſhould 'come amongſt them next.'

Phalaris was a tyrant of Sicily likewiſe, about the year of the world 3376. He had a brazen bull, made by one Perilus, into which he put thoſe he had a mind to torture; a great fire being made under it, the exceſſive heat made them cry out, which cauſed the ſtatue to bellow like a bull. However, juſtice, at laſt, overtook both the tyrant and the inventor; for they were both tortured in the ſame manner.

Caligula was a Roman emperor, about the year of Chriſt, 38. He wiſhed all the people of Rome had but one neck, that he might ſtrike their heads off at one blow.

Nero was likewiſe a heathen Roman emperor, about the year of Chriſt, 63. He was ſo cruel and inhuman, that every tyrant after was called Nero. He murdered

dered his mother, his brethren, his wife, his maſter Seneca, and the poet Lucan; and every one elſe whom he could diſcern to poſſeſs honeſty and uprightneſs: nay, his cruelty went ſo far as to ſet the city of Rome on fire, that he might have the burning of Troy repreſented to him, while he ſat as a ſpectator playing on his harp the deſtruction of Troy: and when he was accuſed of ſo heinous a crime, he laid it upon the Chriſtians; which cauſed the firſt bloody perſecution, wherein 5000 were deſtroyed in a day. At laſt, hearing that his enemies were ready to ſurprize him, he begged of thoſe who were about him to kill him, but they refuſed doing him ſo much kindneſs; upon which he fled into a cave to hide himſelf, where he was ſoon after found dead. His body was thrown into the Tyber.

How are falſe Men like falſe Money?

Money and Men a mutual falſhood ſhow;
Men make falſe money, money makes men ſo.

WHAT Cuſtom had the Bæotians in Greece, concerning the Marriage of their Daughters?

When the bride was carried home to her huſband, they uſed to burn before the door the wheels of the coach which brought her; intimating to her, by that ceremony, that ſhe muſt not ſet her mind on running abroad, for that being now joined to a huſband, ſhe muſt live and abide with him, without any hope of departure.

WHICH is beſt, Wealth or Wiſdom?

This may be reſolved by ſeveral circumſtances; thus: folly is the moſt hateful thing in the world; a man without wiſdom is but a moving block, and though adorned with golden trappings, his long ears will ſhew him to be an aſs; for folly in a man's breaſt, like the ſin of murder, will not be hid.

WHAT is the Origin of drinking Healths?

The firſt health read of in hiſtory, was drank by Rowena, the very beautiful daughter of Hengiſt, a Saxon General, 1300 years ſince.

Hengiſt having helped King Vortigern againſt the Picts and Scots, received a grant of ground in the Iſle of Thanet to build a caſtle on, which being finiſhed, he invited Vortigern to ſupper. After ſupper, Hengiſt called for his daughter Rowena; who being richly dreſſed, and with a graceful mien, enters with a golden bowl full of wine in her hand, and drinks to King Vortigern in the Saxon language, ſaying, *Wæs heal blaford Kyning*, i. e. Be of health, Lord King; to which he replied, *Drinc heal*, Drink health.

Is the cuſtom of Drinking Healths commendable, as well as prevalent?

Yes. The defence of it is contained in the annexed elegant poem, under this title,

" For

" For drinking Healths.

" Let brutes, and vegetals, that cannot think,
" So far as drought, and nature urges, drink:
" A more indulgent miſtreſs guides our ſpr'its,
" Reaſon, that dares beyond our appetites:
" She would our care, as well as thirſt, redreſs;
" And with divinity rewards exceſs.
" Deſerted Ariadne, thus ſupply'd,
" Did perjur'd Theſeus' cruelty deride:
" Bacchus embraced, from her exalted thought
" Baniſh'd the man, her paſſion, and his fault.
" Bacchus and Phœbus are by Jove ally'd,
" And each by other's timely heat ſupply'd:
" All that the grapes owe to his rip'ning fires,
" Is paid in Numbers which their juice inſpires.
" Wine fills the veins, and healths are underſtood
" To give our friends a title to our blood:
" Who, naming me, doth warm his courage ſo,
" Shews for my ſake what his bold hand would do."

How did the ancient Gymnoſophiſts, or Bramins, manage, in order to cultivate ſcience, and prevent inappli-

plication in the youth intruſted to their care?

Before each youth ſat down to his meal (which was made in public) they queſtioned him, "What diſcovery or what demonſtra-"tion he had made ſince the riſing of the "ſun?" Thoſe who anſwered pertinently, were permitted to ſit down to their repaſt; but thoſe who could not reply, were ſent to work without ſuſtenance, being deemed idle and unimproved perſons.

WHAT are the four cardinal Virtues?

Prudence, juſtice, temperance, fortitude.

—"*Prudence* conſiſts in judging well what "is to be ſaid, and what is to be done on "every new occaſion; when to lie ſtill, "and when to be active; when to keep "ſilence, and when to ſpeak; what to "avoid, and what to purſue; how to act "in every difficulty; what means to make "uſe of to compaſs ſuch an end; how to "behave in every circumſtance of life and "in all companies; how to gain the favour

"of

" of mankind, in order to promote our " own happineſs, and to do the moſt ſer- " vice to God, and the moſt good to men, " according to that ſtation we poſſeſs, and " thoſe opportunities we enjoy."

" *Juſtice* conſiſts in an exact and ſcrupu- " lous regard to the rights of others, with " a deliberate purpoſe to preſerve them on " all occaſions ſacred and inviolate—And " from this fair and equitable temper, per- " forming every neceſſary act of juſtice " that relates to their perſons or properties; " being juſt to their merits and juſt to their " very infirmities, by making all the al- " lowance in their favour which their cir- " cumſtances require, and a good-natured " and equitable conſtruction of particular " caſes will admit of; being true to our " friendſhips, to our promiſes and con- " tracts; juſt in our traffic, juſt in our de- " mands, and juſt by obſerving a due " moderation and proportion even in our " reſentments."

" *Temperance* conſiſts in guarding againſt " ſuch a uſe of meats and drinks as indiſ-

" poſes

" poſes the body for the ſervice of the ſoul,
" or robs me of my time—or occaſions an
" expence beyond what my circumſtances
" admit—or beyond what will conſiſt with
" thoſe liberalities to the poor which my
" relation to God and to them require—
" and ſtrongly guarding againſt whatever
" has a tendency to increaſe a ſenſual diſ-
" poſition, or alienate my ſoul from con-
" verſe with God, and diminiſh it's zeal and
" activity in his ſervice, or waſte my bene-
" volent temper to mankind."

" *Chriſtian Fortitude*, or Courage, is a
" juſt firmneſs of ſoul in the proſpect of
" danger in the way of duty. It enables us
" to perſevere with ſteadineſs in the view of
" the greateſt diſcouragements and fierceſt
" oppoſition.

" *Active Fortitude* is ſuch a temper of ſoul,
" as enables us to attempt and venture upon
" any bold act of duty, which may endan-
" ger our preſent eaſe and worldly intereſt,
" and prompts us to purſue it with a be-
" coming ſteadineſs and bravery of mind,
" undaunted at every oppoſition we meet

" with,

" with, and unterrified at all the threaten-
" ing dangers that ſtand in our way.

" *Paſſive Fortitude* is ſuch an habitual
" firmneſs and conſtancy of ſoul as enables
" us to bear what ſufferings we fall under,
" without repining and inward vexation,
" and without any outward tokens of ſink-
" ing or deſpondency; when we ſuſtain
" heavy ſorrows or anguiſh of the fleſh,
" without any wild or unreaſonable groan-
" ings of nature, without rage and unbe-
" coming reſentment, without tumult and
" confuſion of ſpirit; and this ſhould be the
" temper of our ſouls and Chriſtian conduct,
" whether the ſufferings which we feel ariſe
" from the immediate hand of God, or
" from the injuries and violence of men."

WHICH is the greateſt Superſtition of the Papiſts?

The carrying about of their breaden-God, or the hoſt, as they call it, being part of the ſacrament reſerved; which is carried by a couple of prieſts under a canopy, uſhered with torches, and attended by a company of people

people which have no other employment. Before it goes a bell continually tinkling; at the ſound of which, all ſuch as are in their houſes, being warned that then their god goes by, make ſome ſhew of reverence. Thoſe who meet it in the ſtreet, with bended knees and elevated hands do it honour. This invention of the bell has ſomething in it of Mohammediſm; it being the cuſtom of all thoſe countries where the Mohammedan religion is profeſſed, that at their canonical hours, when they hear the criers bawling in the ſteeples, to fall proſtrate on the ground, wherever they are, and kiſs it thrice, ſo paying their devotion to Mohammed. The carrying it about the ſtreets, is certainly borrowed from the Jews, who carried about the ark upon the ſhoulders of the Levites; but the adoration is ſurely derived from the heathens, there never being any beſides them who paid divine honours to things inanimate.

Pope Innocent, about the year 1215, in a council at Rome, was the firſt who ordained it, ordering that there ſhould be a

pix made to cover the bread, and a bell to ring before it. The adoration of it was enjoined by Pope Honorius, anno 1226; and both afterwards increaſed by the new ſolemn faſt of Corpus Chriſti day, by Pope Urban IV. anno 1264, and confirmed for ever, with multitudes of pardons, in the council of Vienna, by Clement V. anno 1310.

WHAT other Popes were they which brought up as ridiculous Cuſtoms, ſtill uſed amongſt the Papiſts?

Sergius II. was the firſt that changed his name. Thinking his own name, Bocca de Porco, or ſwine's mouth, not conſonant to his dignity, he cauſed himſelf to be called Sergius; which example his ſucceſſors have ever ſince followed, varying their names contrary to their natures: for if one be a coward, he is called Leo; if a tyrant, Clement; if an atheiſt, Pius, or Innocens; if a ruſtic, Urbanus; and ſo of the reſt.

Sixtus IV. brought in beads, and our lady's pſalter.

Sergius

Sergius III. inſtituted the bearing about of candles, for the purification of the Virgin Mary.

Celeſtine II. was the inventor of that mad kind of curſing, by bell, book, and candle.

Sergius IV. was the firſt, that, on Chriſtmas night, with many ceremonies, conſecrated ſwords, roſes, or the like; which were afterwards ſent as tokens of love and honour to ſuch princes as they liked beſt.

Boniface VIII. inſtituted the Roman jubilee; and decreed that it ſhould be ſolemnized every hundredth year; but, by Clement VI. it was brought to fifty; and by Sixtus VI. to twenty-five.

Clement V. firſt brought in pardons and indulgences, and ſuch like trumpery.

What is the Pope's chief Title, wherein the number of the Beaſt is reckoned, as mentioned in the Revelations, chap. xiii. ver. 18. and manifeſt in theſe words: "Here "is wiſdom; let him that hath underſtand-"ing count the number of the beaſt; for it

" is the number of a man, and his number " is 666?"

VICarIVs generaLIs DeI In terrIs.

Engliſhed.

God's general upon earth.

Thus reckoned,

DCLVVIIIIII.

How came the poet Buchanan off, when travelling into Italy, he was, for the Freedom of his Writing, ſuſpected of his religion, and taken hold of by ſome of the pope's inquiſitors?

By writing to his holineſs this diſtich.

" Laus tua, non tua fraus, virtus, non copia rerum,
" Scandere te fecit hoc decus eximium."

Thy praiſe, not fraud; thy virtue, not thy ſtore,
Made thee to climb that height which we adore.

For which encomium he was ſet at liberty; but being gone out of the pope's juriſdiction, he ſent to his Holineſs, and deſired, according to his own true meaning,

to

to read the ſelf-ſame verſes backward, which then run thus:

" Eximium decus hoc fecit te ſcandere rerum
" Copia; non virtus, fraus tua, non tua laus."

The height which we adore, what made thee climb?
Nor virtue, nor thy worth; rather thy crime.

How did Phocion commend himſelf to his countrymen, he having ſo ill-natured and forbidding a look that ſtrangers were afraid to addreſs him without company?

He obſerved the laws of urbanity, and practiſed every tender office with great circumſpection and ſteadineſs; hence he became one of the moſt humane and beſt tempered men in the world.

How did Alcibiades treat the negligent Rhetorician?

Homer's works being publiſhed in all the cities of Greece, in the Iſlands, and openly read in the ſchools; Alcibiades took occaſion to enter the ſchool of a Rhetorician,

and aſked him to read to him ſome part of Homer: the Rhetorician anſwering, he had nothing of that Poet's, Alcibiades gave him a cuff on the ear; as if it had been unlawful for any public profeſſor to undertake the inſtruction of youth, without being himſelf acquainted with Homer.

In what Terms did Draco defend the Penalties annexed to his laws, which inflicted Death for ſmall faults, as well as great crimes?

He ſaid, "Small offences deſerve death; "and I can find no greater puniſhment for "the moſt heinous."

What is obſerved of Chearfulneſs?

"If we conſider chearfulneſs in three lights, with regard to ourſelves, to thoſe we converſe with, and to the great Author of our being, it will not a little recommend itſelf on each of theſe accounts. The man who is poſſeſſed of this excellent frame of mind, is not only eaſy in his thoughts, but a perfect maſter of all the powers and faculties

ties of the ſoul: his imagination is always clear, and his judgment undiſturbed: his temper is even and unruffled, whether in action or ſolitude. He comes with a reliſh to all thoſe goods which nature has provided for him, taſtes all the pleaſures of the creation which are poured about him, and does not feel the full weight of thoſe accidental evils which may befall him.

If we conſider him in relation to the perſons whom he converſes with, it naturally produces love and good will towards him. A chearful mind is not only diſpoſed to be affable and obliging, but raiſes the ſame good humour in thoſe who come within it's influence. A man finds himſelf pleaſed, he does not know why, with the chearfulneſs of his companion: it is like a ſudden ſunſhine that awakens a ſecret delight in the mind without her attending to it. The heart rejoices of it's own accord, and naturally flows out into friendſhip and benevolence towards the perſon who has ſo kindly an effect upon it.

When

When I conſider this chearful ſtate of mind in it's third relation, I cannot but look upon it as a conſtant habitual gratitude to the great Author of nature. An inward chearfulneſs is an implicit praiſe and thankſgiving to Providence under all it's diſpenſations. It is a kind of acquieſcence in the ſtate wherein we are placed, and a ſecret approbation of the divine will in his conduct towards man.——

The pleaſures of friendſhip, books, converſation, and other accidental diverſions of life, which offer themſelves to perſons of all ranks and conditions, ſufficiently ſhew us, that Providence did not deſign this world ſhould be filled with murmurs and repinings, or that the heart of man ſhould be involved in gloom and melancholy.

Thus every one ought to fence againſt the temper of his climate or conſtitution, and frequently to indulge in himſelf thoſe conſiderations which may give him a ſerenity of mind, and enable him to bear up chearfully againſt thoſe little evils and misfortunes which are common to human nature, and

which,

which, by a right improvement of them, will produce a ſatiety of joy, and an uninterrupted happineſs."

WHAT are the Arguments in favour of the uſeful, active Life?

"No life can be happy, but that which is ſpent in the proſecution of ſome purpoſe to which our powers are equal, and which we, therefore, proſecute with ſucceſs: for this reaſon it is abſurd to dread buſineſs, upon pretence that it will leave few intervals to pleaſure. Buſineſs is that by which induſtry purſues its purpoſe, and the purpoſe of induſtry is ſeldom diſappointed; he who endeavours to arrive at a certain point, which he perceives himſelf perpetually to approach, enjoys all the happineſs which nature has allotted to thoſe hours, that are not ſpent in the immediate gratification of appetites by which our own wants are indicated, or of affections by which we are prompted to ſupply the wants of others. The end propoſed by the buſy, is various as their temper, conſtitution, habits and circum-

cumſtances: but in the labour itſelf is the enjoyment, whether it be purſued to ſupply the neceſſaries or the conveniences of life, whether to cultivate a farm or decorate a palace; for when the palace is decorated, and the barn filled, the pleaſure is at an end, till the object of deſire is again placed at a diſtance, and our powers are again employed to obtain it with apparent ſucceſs. Nor is the value of life leſs, than if our enjoyment did not thus conſiſt in anticipation; for by anticipation, the pleaſure which would otherwiſe be contracted within an hour, is diffuſed through a week; and if the dread which exaggerates future evil, is confeſſed to be an increaſe of miſery, the hope which magnifies future good cannot be denied to be an acceſſion of happineſs."

How have Sincerity and Truth the preference of Falſhood and Diſſimulation?

"Sincerity is the moſt compendious wiſdom, and an excellent inſtrument for the ſpeedy diſpatch of buſineſs; it creates confidence in thoſe we have to deal with, ſaves the

the labour of many inquiries, and brings things to an iſſue in few words; it is like travelling in a plain beaten road, which commonly brings a man ſooner to his journey's end than bye ways, in which men often loſe themſelves. In a word, whatſoever conveniences may be thought to be in falſhood and diſſimulation, it is ſoon over; but the inconvenience of it is perpetual, becauſe it brings a man under an everlaſting jealouſy and ſuſpicion, ſo that he is not believed when he ſpeaks truth, nor truſted perhaps when he means honeſtly. When a man has once forfeited the reputation of his integrity, he is ſet faſt; and nothing will then ſerve his turn, neither truth nor falſhood."

WHAT are the propereſt Methods by which perſons may arrive at the Knowledge of themſelves?

1ſt. To "conſider well, what are the characters which they bear among their enemies. Our friends very often flatter us as much as our own hearts. They either do not

not ſee our faults, or conceal them from us, or ſoften them by their repreſentations, in ſuch a manner, that we think them too trivial to be taken notice of. An adverſary, on the contrary, makes a ſtricter ſearch into us, diſcovers every flaw and imperfection in our tempers; and, though his malice may ſet them in too ſtrong a light, it has generally ſome ground for what it advances. A friend exaggerates a man's virtues, an enemy inflames his crimes. A wiſe man ſhould give a juſt attention to both of them, ſo far as they may tend to the improvement of the one, and the diminution of the other.

2dly. We ſhould conſider, on the other hand, how far we may deſerve the praiſes and approbations which the world beſtow upon us; whether the actions they celebrate proceed from laudable and worthy motives; and how far we are really poſſeſſed of the virtues which gain us applauſe among thoſe with whom we converſe. Such a reflection is abſolutely neceſſary, if we conſider how apt we are either to value or condemn ourſelves

ſelves by the opinions of others, and to ſacrifice the report of our own hearts to the judgment of the world.

3dly. That we may not deceive ourſelves in a point of ſo much importance, we ſhould not lay too great a ſtreſs on any ſuppoſed virtues we poſſeſs, that are of a doubtful nature: and ſuch we may eſteem all thoſe in which multitudes of men diſſent from us, who are as good and wiſe as ourſelves. We ſhould always act with great prudence and circumſpection, in points where it is not impoſſible that we may be deceived. Intemperate zeal, bigotry, and perſecution for any party or opinion, how praiſe-worthy ſoever they may appear to weak men of our own principles, produce infinite calamities among mankind, and are highly criminal in their own nature; and yet how many perſons, eminent for piety, ſuffer ſuch monſtrous and abſurd principles of action to take root in their minds under the colour of virtues?

4thly. We ſhould likewiſe be very apprehenſive of thoſe actions, which proceed from natural conſtitution, favourite paſſions, particular education, or whatever promotes our worldly intereſt or advantage. In theſe or the like caſes, a man's judgment is eaſily perverted, and a wrong bias hung upon his mind. Theſe are the inlets of prejudice, the unguarded avenues of the mind, by which a thouſand errors and ſecret faults find admiſſion, without being obſerved or taken notice of. A wiſe man will ſuſpect thoſe actions to which he is directed by ſomething beſides reaſon, and always apprehend ſome concealed evil in every reſolution that is of a diſputable nature, when it is conformable to his particular temper, his age, or way of life, or when it favours his pleaſure or his profit.

There is nothing of greater importance to us, than thus diligently to ſift our thoughts, and examine all theſe dark receſſes of the mind, in order to eſtabliſh the ſoul in ſuch a ſolid and ſubſtantial virtue as will turn to account in that great day,

when

when it muſt ſtand the teſt of infinite wiſdom and juſtice."

How is Beauty delineated in the human Countenance?

"In the countenance there are but two requiſites to perfect Beauty, which are wholly produced by external cauſes, colour and proportion: and it will appear, that even in common eſtimation theſe are not the chief; but that though there may be beauty without them, yet there cannot be beauty without ſomething more.

The fineſt features, ranged in the moſt exact ſymmetry, and heightened by the moſt blooming complexion, muſt be animated before they can ſtrike; and when they are animated, will generally excite the ſame paſſions which they expreſs. If they are fixed in the dead calm of inſenſibility, they will be examined without emotion; and if they do not expreſs kindneſs, they will be beheld without love. Looks of contempt, diſdain, or malevolence, will be reflected, as from a mirror,

by every countenance on which they are turned; and if a wanton aſpect excites deſire, it is but like that of a ſavage for his prey, which cannot be gratified without the deſtruction of it's object.

Among particular graces the dimple has always been allowed the pre-eminence, and the reaſon is evident; dimples are produced by a ſmile, and a ſmile is an expreſſion of complacency: ſo the contraction of the brows into a frown, as it is an indication of a contrary temper, has always been deemed a capital defect.

The lover is generally at a loſs to define the beauty, by which his paſſion was ſuddenly and irreſiſtably determined to a particular object; but this could never happen, if it depended upon any known rule of proportion, upon the ſhape or diſpoſition of the features, or the colour of the ſkin: he tells you that it is ſomething which he cannot fully expreſs, ſomething not fixed in any part, but diffuſed over the whole: he calls it a ſweetneſs, a ſoftneſs, a placid ſenſibility, or gives it ſome other appel-

appellation which connects beauty with Sentiment, and expresses a charm which is not peculiar to any set of features, but is perhaps possible to all.

This beauty, however, does not always consist in smiles, but varies as expressions of meekness and kindness vary with their objects; it is extremely forcible in the silent complaint of patient sufferance, the tender solicitude of friendship, and the glow of filial obedience; and in tears, whether of joy, of pity, or of grief, it is almost irresistable.

This is the charm which captivates without the aid of nature, and without which her utmost bounty is ineffectual. But it cannot be assumed as a mask to conceal insensibility or malevolence; it must be the genuine effect of corresponding sentiments, or it will impress upon the countenance a new and more disgusting deformity, Affectation; it will produce the grin, the simper, the stare, the languish, the pout, and innumerable other grimaces, that render folly ridiculous, and change pity to contempt.

By ſome, indeed, this ſpecies of hypocriſy has been practiſed with ſuch ſkill as to deceive ſuperficial obſervers, though it can deceive even thoſe but for a moment. Looks which do not correſpond with the heart, cannot be aſſumed without labour, nor continued without pain; the motive to relinquiſh them muſt, therefore, ſoon preponderate, and the aſpect and apparel of the viſit will be laid by together; the ſmiles and the languiſhments of art will vaniſh, and the fierceneſs of rage, or the gloom of diſcontent, will either obſcure or deſtroy all the elegance of ſymmetry and complexion.

The artificial aſpect is, indeed, as wretched a ſubſtitute for the expreſſion of ſentiment, as the ſmear of paint for the bluſhes of health: it is not only equally tranſient, and equally liable to detection; but as paint leaves the countenance yet more withered and ghaſtly, the paſſions burſt out with more violence after reſtraint, the features become more diſtorted, and excite more determined averſion.

Beauty,

Beauty, therefore, depends principally upon the mind, and conſequently may be influenced by education. It has been remarked, that the predominant paſſion may generally be diſcovered in the countenance, becauſe the muſcles by which it is expreſſed, being almoſt perpetually contracted, loſe their tone, and never totally relax; ſo that the expreſſion remains, when the paſſion is ſuſpended: thus an angry, a diſdainful, a ſubtil, and a ſuſpicious temper, is diſplayed in characters that are almoſt univerſally underſtood. It is equally true of the pleaſing and the ſofter paſſions, that they leave their ſignatures upon the countenance when they ceaſe to act: the prevalence of theſe paſſions, therefore, produces a mechanical effect upon the aſpect, and gives a turn and caſt to the features which make a more favourable and forcible impreſſion upon the mind of others, than any charm produced by mere external cauſes.

Neither does the beauty which depends upon temper and ſentiment, equally endanger the poſſeſſor; "It is," to uſe an eaſtern

eaſtern metaphor, "like the towers of a "city, not only an ornament but a de- "fence;" if it excites deſire, it at once controuls and refines it; it repreſſes with awe, it ſoftens with delicacy, and it wins to imitation. The love of reaſon and of virtue is mingled with the love of beauty: becauſe this beauty is little more than the emanation of intellectual excellence, which is not an object of corporeal appetite. As it excites a purer paſſion, it alſo more forcibly engages to fidelity: every man finds himſelf more powerfully reſtrained from giving pain to goodneſs than to beauty; and every look of a countenance in which they are blended, in which beauty is the expreſſion of goodneſs, is a ſilent reproach of the firſt irregular wiſh; and the purpoſe immediately appears to be diſingenuous and cruel, by which the tender hope of ineffable affection would be diſappointed, the placid confidence of unſuſpecting ſimplicity abuſed, and the peace even of virtue endangered, by the moſt ſordid

infi-

infidelity and the breach of the ſtrongeſt obligations.

But the hope of the hypocrite muſt periſh. When the fictitious beauty has laid by her ſmiles, when the luſtre of her eyes and the bloom of her cheeks have loſt their influence with their novelty; what remains but a tyrant diveſted of power, who will never be ſeen without a mixture of indignation and diſdain? The only deſire which this object could gratify, will be transferred to another, not only without reluctance but with triumph. As reſentment will ſucceed to diſappointment, a deſire to mortify will ſucceed to a deſire to pleaſe; and the huſband may be urged to ſolicit a miſtreſs, merely by a remembrance of the beauty of his wife, which laſted only till ſhe was known.

Let it, therefore, be remembered, that none can be diſciples of the *Graces*, but in the ſchool of *Virtue*; and that thoſe who wiſh to be *lovely*, muſt learn early to be *good*."

WHAT are the grand Incitements to Cleanlineſs?

"Firſt, It is a mark of politeneſs. It is univerſally agreed upon, that no one, unadorned with this virtue, can go into company without giving a manifeſt offence. The eaſier or higher any one's fortune is, this duty riſes proportionably. The different nations of the world are as much diſtinguiſhed by their cleanlineſs, as by their arts and ſciences. The more any country is civilized, the more they conſult this part of politeneſs. We need but compare our ideas of a female Hottentot with an Engliſh beauty, to be ſatisfied of the truth of what hath been advanced.

Secondly; Cleanlineſs may be ſaid to be the foſter-mother of love. Beauty indeed moſt commonly produces that paſſion in the mind, but cleanlineſs preſerves it. An indifferent face and perſon, kept in perpetual neatneſs, hath won many a heart from a pretty ſlattern. Age itſelf is not unamiable, while it is yet preſerved clean and unſullied: like

like a piece of metal conſtantly kept ſmooth and bright, we look on it with more pleaſure than on a new veſſel that is cankered with ruſt. Further, as cleanlineſs renders us agreeable to others, ſo it makes us eaſy to ourſelves; it is an excellent preſervative of health; alſo ſeveral vices, deſtructive both to mind and body, are abſolutely inconſiſtent with the habit of it.

In the third place, it bears a great analogy with purity of mind, and naturally inſpires refined ſentiments and paſſions.

We find from experience, that through the prevalence of cuſtom, the moſt vicious actions loſe their horror, by being made familiar to us. On the contrary, thoſe who live in the neighbourhood of good examples, fly from the firſt appearances of what is ſhocking. It fares with us much after the ſame manner, as to our ideas. Our ſenſes, which are the inlets to all the images conveyed to the mind, can only tranſmit the impreſſion of ſuch things as uſually ſurround them. So that pure and unſullied thoughts are naturally ſuggeſted to the mind,

mind, by thoſe objects that perpetually encompaſs us, when they are beautiful and elegant in their kind.

In the Eaſt, where the warmth of the climate makes cleanlineſs more immediately neceſſary than in colder countries, it is made one part of their religion; the Jewiſh law (and the Mohammedan, which in ſome things copies after it) is filled with bathings, purifications, and other rites of the like nature. Though there is the above-named convenient reaſon to be aſſigned for theſe ceremonies, the chief intention undoubtedly was to typify inward purity and cleanneſs of heart by thoſe outward waſhings. We read ſeveral injunctions of this kind in the book of Deuteronomy, which confirm this truth; and which are but ill accounted for by ſaying as ſome do, that they were only inſtituted for convenience in the Deſert, which otherways could not have been habitable for ſo many years.

——A dervis (that is, a Turkiſh prieſt) of great ſanctity, one morning had the misfortune

fortune as he took up a cryſtal cup, which was conſecrated to his prophet, to let it fall upon the ground, and daſh it in pieces. His ſon coming in, ſometime after, he ſtretched out his hand to bleſs him, as his manner was every morning; but the youth going out ſtumbled over the threſhold and broke his arm. As the old man wondered at theſe events, a caravan paſſed by in it's way from Mecca. The dervis approached it to beg a bleſſing; but as he ſtroked one of the holy camels, he received a kick from the beaſt, that ſorely bruiſed him. His ſorrow and amazement increaſed upon him, till he recollected, that through hurry and inadvertency he had that morning come abroad without waſhing his hands."

How are the particular ſtriking Seaſons or Times in the Life of Man diſtinguiſhed?

As follows:

" The ſeven firſt years of life (man's break of day)
" Gleams of ſhort ſenſe a dawn of thought diſplay.

" When fourteen ſprings have bloom'd his downy
" cheek,
" His ſoft and bluſhful meanings learn to ſpeak.
" From twenty-one, proud manhood takes it's date,
" Yet is not ſtrength compleat till twenty-eight:
" Thence to his five-and-thirtieth, life's gay fire,
" Sparkles, burns loud, and flames in fierce deſire.
" At forty-two his eyes grave wiſdom wear,
" And the dark future dims him o'er with care:
" On to the nine-and-fortieth, toils increaſe,
" And buſy hopes and fears diſturb his peace.
" At fifty-ſix, cool reaſon reigns, intire;
" Then life burns ſteady, and with temp'rate fire.
" But ſixty-three unbinds the body's ſtrength,
" Ere yet th' unwearied mind has run her length;
" And when, from ſeventy, age ſurveys her laſt,
" Tir'd, ſhe ſtops ſhort—and wiſhes, all were paſt."

How many Kingdoms was England formerly divided into?

Seven, viz.

1. The kingdom of Kent, containing Kent only; begun by Hengiſt the Saxon captain, and ending in Baldred; being a ſucceſſion of eighteen kings, and the continuance

tinuance of two hundred and forty-two years.

2. The kingdom of the South Saxons, containing Suſſex and Surry, begun by Hella, and ended in Aldine; having a ſucceſſion of ſeven kings, and the continuance of one hundred and twelve years.

3. The kingdom of the Eaſt-Angles, containing Norfolk, Suffolk, and Cambridgeſhire; begun by Uffa, and ended in Edmund the Martyr; having a ſucceſſion of ſeventeen kings, and the continuance of three hundred and ſeventy-ſix years.

4. The kingdom of the Northumbers, containing Yorkſhire, Lancaſhire, Durham, Cumberland, Weſtmorland, and Northumberland: begun by Ida the Saxon, and continued under the ſucceſſion of twenty-three kings, having laſted four hundred and nine years.

5. The kingdom of the Eaſt Saxons, containing Eſſex and Middleſex; begun by Sibert, and ended in Suthred; was governed by ſeventeen kings, and laſted two hundred and ninety-three years.

6. The kingdom of Mercia, containing Huntingdonſhire, Buckinghamſhire, Bedfordſhire, Hertfordſhire, Rutland, Northampton, Leiceſter, Lincoln, Nottingham, Derby, Worceſter, Warwick, Stafford, Cheſter, and Shropſhire; begun by Penda, and ended in Cenople; having a ſucceſſion of eighteen kings, and continued about two hundred and ten years.

7. The kingdom of the Weſt Saxons, containing Cornwall, Devonſhire, Somerſetſhire, Wiltſhire, Hampſhire, Dorſetſhire, and Berkſhire; begun by Cerdicus, and in proceſs of time conquered all the other ſix; Egbert, the ſeventeenth king, being ſole monarch of all England.

How many Kingdoms was Wales divided into?

Three.

1. North Wales; containing the counties of Merioneth, Denbigh, Flint, Caernarvon, and the Iſle of Angleſey; had a ſucceſſion of eleven kings, and continued four hundred and five years.

2.

2. Powiſland; containing Montgomery, the greater part of Radnorſhire, and part of Shropſhire: This was but a ſmall kingdom, and was in part tributary to the princes of North Wales.

3. South Wales; which contained the counties of Brecknock, Carmarthen, Glamorgan, Pembroke, and Cardigan; governed by ten ſeveral princes, and maintained it's liberty about three hundred years.

How many Kingdoms was Ireland divided into?

Into the five following.

1. Munſter; containing the counties of Kerry, Waterford, Deſmond, Cork, Tipperary, and Holy-croſs.

2. Connaught; divided into the counties of Mayo, Twomund, Galway, Sligo, Roſcommon, and Letrim.

3. Ulſter; containing the counties of Louth, Cavan, Fermanagh, Down, Monaghan, Armagh, Antrim, Tyrconnel, Colraine, and Tyrone.

4. Meath; divided into the counties of Eaſt-Meath, Weſt-Meath, and Longford.

5. Leinſter; containing the counties of Kilkenny, Caterlogh, Kildare, King's-County, Queen's-County, Wexford, and Dublin.

How many Kingdoms was Scotland divided into?

Scotland had formerly two kings; one was of the Scots, the other of the Picts: as alſo, a king of the Iſles of Scotland, and another of the Iſle of Man; and Henry VI. created Henry Beauchamp, earl of Warwick, king of the Iſle of Wight: So that if we reckon up the whole, we ſhall find the three nations contained twenty kingdoms.

How do geographers divide the earthly Globe?

1ſt. Into five zones, viz. two temperate; two frigid; and one torrid zone.

2dly. Into eight circles, viz. four great ones, which are, The equator, the zodiac, the meridian, the horizon; four ſmall ones, theſe are, two tropicks, two polar circles.

3dly.

3dly. Into ſixty climates, viz. Thirty north, thirty ſouth.

4thly. Longitude and Latitude.

What is the ſignification of the terms Longitude and Latitude.

Longitude is the ſpace of the earth which is from eaſt to weſt: Latitude meaſures betwixt north and ſouth.

How are the four great Parts of the Earth diſtinguiſhed, and whence do they derive their Names?

The four great parts of the earth are Europe, Aſia, Africa, and America.

1. Europe, as is ſaid with the greateſt probability, receives its name from two Phœnician words (Hur-appa) ſignifying a white face, becauſe the inhabitants of Europe are white in compariſon of the Africans. This part of the world is bounded on the north by the Frozen Sea; on the eaſt by the Archipelago, the Straights of Conſtantinople, and the Black Sea; on the ſouth by the Mediterranean Sea; and on the weſt by the Atlantic Ocean. It's ſituation is within the temperate zone; it's length from eaſt to weſt

weſt is about 3600 miles, and it's breadth from north to ſouth about 2200.

2. Aſia, is ſo called from Aſi, a Phœnician word, implying middle; becauſe Aſia is in ſome reſpect between Europe and Africa. This, which is the greateſt part of the known world, is to the eaſt of our continent: in length about 4800 miles, in breadth about 4300 miles; but if the iſlands were included, it's extent would be much larger. It is bounded by the ocean on the north, the eaſt, and the ſouth; and on the weſt by the Mediterranean and Red Sea.

3. Africa is a very great peninſula, ſeparated from Aſia by the Iſthmus of Suez; and is ſo called, either from Ifric, an Arabian king; or from the Arabian word Pheric (an ear of corn) becauſe it was famous for it's trade and corn. Moſt of Africa is ſituated within the torrid zone; it's length from eaſt to weſt is about 4300 miles, and it's breadth, 4150. It is bounded on the north by the Mediterranean, on the eaſt by the Red Sea, and on the ſouth and weſt by the main ocean.

4. America, (from Americus Veſpuſius, who, continuing the diſcoveries began by Columbus, a Genoeſe, uſurped the honour juſtly due to the firſt undertaker of ſo noble an enterprize): the Spaniards, to whom the world owes this diſcovery, gave it the name of the New World. It is ſituated weſt of our continent, from which it has received the name of the Weſt Indies. It is in length about 7000 miles, and about 3700 miles broad; but at the Iſthmus of Panama, it is not above 60 miles over. It is ſurrounded by the ocean as far as it is yet diſcovered.

Of what Subſtance are the Stars; what are their Motions; and what cauſeth Blazing Stars?

The ſtars are of the ſame ſubſtance with the moon, thick, and not tranſparent as the heavens, borrowing all their light from the ſun, being otherwiſe of themſelves dark bodies, and ſhine as well in the day as in the night; though by reaſon of the ſun's refulgent beams, they are not obvious to our

our ſight. And as for their motion, it is the ſame as the heavens wherein they are placed.

Shooting or blazing ſtars, are hot fumes of a thick glewy ſubſtance, which, being exhaled above in the air, and hovering aloft until they are kindled, fly like ſquibs through the air; but if they mount higher, and are there kindled, they become blazing ſtars.

What is a Conſtellation?

An aſſemblage, or collection of many ſtars, which repreſent ſome figure or ſign; and a conſtellation differs from a ſtar, in that the latter is fixed in the firmament, whereas the former is always in motion.

What is a Comet?

A comet is a compact, ſolid, fixed, and durable body, in the planetary region, appearing ſuddenly and again diſappearing; which, during the time of it's appearance, moves in an oblique orbit, and perſeveres

in

in it's motions even againſt the courſe and direction of the planets.

Comets are either Bearded, Tailed, or Hairy.

When the comet is eaſtward of the ſun, and moves from it, the comet is ſaid to be bearded, becauſe the light precedes it, in manner of a beard.

When the comet is weſtward of the ſun, and ſets after it, it is ſaid to be tailed, becauſe the train follows it in manner of a tail.

When the comet and the ſun are diametrically oppoſite (the earth between them) the train is hid behind the body of the comet, excepting a little that appears around it, in form of a border of hair, hence called hairy.

WHAT is the doctrine of the Planets?

The Planets are ſo denominated, from a Greek word, ſignifying *wanderer*; as oppoſed to the ſtars, which remain fixed. They are celeſtial bodies, revolving round the ſun as a centre, and continually changing their poſition with reſpect to the other ſtars.

ſtars. Their motion is from weſt to eaſt; and they are found to be dark, opake, ſpherical, &c. bodies, like our earth, except the ſun, which only has light in itſelf. Their Names, Characters by which they are repreſented, Revolutions, and Diameters are as follow.

Saturn; ♄; performs his revolution round the ſun in about 30 years; and his diameter is 78000 miles.

Jupiter; ♃; revolution in about 12 years; 94000 miles in diameter.

Mars; ♂; revolution in about 2 years; 5400 miles in diameter.

Venus; ♀; revolves in about ſeven months; diameter 9330 miles. Called Phoſphorus, when it goes before the ſun; Heſperus, when after him.

Mercury; ☿; revolution in about three months; diameter 3000 miles.

Tellus, or the Earth; ⊕; revolution a year; diameter 7970 miles.

The Moon; ☽; goes round her orbit in 27 days, 7 hours, 43 minutes; and is 2180 miles in diameter.

The

The Sun; ⊙; revolves round his axis in 25 days, 6 hours; is 890000 Engliſh miles in diameter.

Saturn and Jupiter are attended with leſſer planets, which are all called Satellites; of which there are five found to move round Saturn, and four round Jupiter.

Is Man affected by the particular poſitions, or motions of the heavenly bodies?

Yes. Shakeſpear obſerves, that his life, with hourly affliction, is

"Servile to all the ſkiey influences;"

and that his

——"complexion ſhifts to ſtrange effects
"After the moon."

But Dr. Mead has made it appear, that there is a great connection between the ſtars and ſublunaries, or terreſtrial ſubſiſtences; and proves, that the ſun, and eſpecially the moon, occaſions in human bodies different changes, different viciſſitudes, and regular revolutions.

What cauſes the Eclipſes and Full of the Moon?

The eclipſe of the moon is cauſed by the interpoſition of the earth betwixt the ſun and it: for the moon being a dark body of itſelf, and having no light but what it borrows by reflection from the ſun, ſo far as the earth interpoſes, ſo much of it is darkened. The cauſe of the ſun's eclipſe is, when the moon paſſes betwixt the ſun and us, and ſhadows ſome of it's body from our ſight; for as much of the ſun as the moon hides, ſo much is darkened or eclipſed to us. And when the moon is in direct oppoſition againſt the ſun, it is at the full; for as it's increaſe is by drawing nearer to the ſun's oppoſition, ſo it's decreaſe is by departing farther off.

How is the Ebbing and Flowing of the Sea accounted for?

Many have thought, that the rivers are the cauſe of the flux or reflux; as if in going out from the ſea, they made it run with them, and in their returning they made it go

go back and return with them. But Sir Iſaac Newton ſuppoſes, that the earth and the moon mutually attract, as all other planets; the water, by it's fluidity yielding more to attraction than the ſolid parts of the earth, muſt gather in a heap on that ſide where the moon is found; and that collection of waters, which makes the flux, follows the moon all about the earth in twenty-five hours or thereabout. In the ſame manner that the reflux, which is the abſence of thoſe waters, muſt neceſſarily follow at about ninety degrees or ſix hours diſtance. He likewiſe makes it appear, in comparing or computing the motions of the ſun, moon, and earth, with their reciprocal attraction and gravity, that two fluxes and refluxes muſt happen in twenty-four hours; that the greateſt muſt follow the new and full moon; and that they muſt be greater at the equinoxes than in any other ſeaſon.

WHAT do you call a Year?

A year is that ſpace of time which the ſun takes in going through the twelve ſigns

of the Zodiac; containing twelve ſolar, and thirteen lunar months; which makes fifty-two weeks, or 365 days, ſix hours, and ſix minutes; which ſix hours, in four years time, being added to the month of February, makes that month, every fourth year, twenty-nine days long, whereas in the other years it contains but twenty-eight days; and for that reaſon it is called Biſſextile, or Leap-year. This account was thus named by Julius Cæſar, who reduced the year to more exactneſs than it was before, and from him was called the Julian Account: yet ſtill the ſix minutes remained unnumbered, which in time amounted to ſome days; and therefore pope Gregory, to make the year exactly anſwer the ſun's courſe, caſt up the days thoſe minutes amounted to, which in ſeventeen hundred years, make eleven days, and placed the feſtivals anſwerable to the ſun's progreſs, which from him was called the Gregorian account, or New Stile, and was obſerved by moſt countries, but the Engliſh, who ſtill kept to the Julian account, or Old Stile, which cauſed

eleven

eleven days difference betwixt us and them, till the late act of parliament made us reckon alike, as being the trueſt computation.

FROM whence do the twelve Months derive ther Names?

January is ſo called from Janus, who was pictured with two faces, ſignifying the beginning or entrance of the year. February took it's name from Februa, a name of Juno, whoſe ſacrifices were in this month. March from Mars, the god of war. April ſignifies the growth or ſpring of the year. May is the majors, and June the juniors ſeaſon. July is ſo called from Julius Cæſar. Auguſt from Auguſtus the ſecond Roman emperor. September ſignifies the ſeventh month; for the Romans before the time of Julius Cæſar reckoned their months from March: thus October ſignifies the eighth; November the ninth, and December the tenth; but as we now reckon from January, the account differs.

FROM whence do the Saints Days, Faſt Days, and other Holy Days, mentioned in the almanac, derive their Names?

Sunday, or ſabbath day, is a day dedicated by the apoſtles to the more particular ſervice and honour of almighty God, and transferred from the Jewiſh ſabbath to the day following, in memory that Chriſt our Lord roſe from the dead, and ſent down the Holy Ghoſt on that day; whence it is called Our Lord's Day; and Sunday, from the old heatheniſh denomination of Dies Solis, the day of the ſun, to which it was ſacred; though others think it took its name from the Son of God's riſing from the grave that day.

January 1. The Circumciſion of our Lord, commonly called New-Year's Day, was inſtituted in memory of the Circumciſion of our Lord, on the eighth day from his nativity, according to the old law (Gen. xvii. 12.) when he was named Jeſus, as the angel had foretold (Luke i. 31.) And it is called New-year's day, from the account of

the

the old Romans, who began their year from that day.

January 6. Twelfth Day, or the Epiphany, is a feaſt ſolemnized in memory and honour of Chriſt's manifeſtation to the Gentiles by a miraculous blazing ſtar, by virtue whereof three kings were conducted to adore him in the manger, where they preſented him with gold, myrrh, and frankincenſe, in teſtimony of his regality, humanity, and divinity. The word Epiphany comes from the Greek, and ſignifies an appearance. Twelfth day is ſo called, becauſe it is celebrated the twelfth day after Chriſt's nativity, excluſively.

February 2. Candlemas Day, or the Purification of the bleſſed Virgin, is a feaſt in memory and honour both of the preſentation of our Saviour Chriſt, and the purification of the Virgin Mary in the temple of Jeruſalem, the fortieth day after her happy child-birth, performed according to the law of Moſes, Levit. xii. 6. And it is called Purification, from a Latin word which ſignifies to purify; not that the bleſ-

ſed

ſed Virgin had contracted any thing by her child-birth which needed purifying (being the mother of purity itſelf) but becauſe other common mothers were by this ceremonial rite, freed from the legal impurity of their child births.

The four Sundays of Septuageſima, Sexageſima, Quinquageſima, and Quadrageſima, were days appropriated for preparation to the devotions of Lent; and take their numeral denominations from Quadrageſima Sunday, ſo called, becauſe it is about the fortieth day before Eaſter, &c.

Shrove-tide ſignifies a time of ſhrift; for in former timees when the nation was under the papal yoke, the people, at that time, confeſſed their ſins to a prieſt, the better to prepare themſelves for a holy obſervation of Lent.

Aſh Wedneſday takes it's name from the ceremony the Romans have of bleſſing aſhes on that day, with which the prieſts ſign the people with a croſs on their foreheads, repeating theſe words, "Memento homo "quia pulvis es, & in pulverem revertes," i. e. "Remember man that thou art duſt, "and

"and to duſt thou ſhalt be turned." The aſhes which they uſe are made from the palm branches, bleſſed on Palm Sunday the year before.

Lent is called in Latin Quadrageſima; becauſe it is a faſt of forty days, in remembrance of Chriſt's faſting forty days and forty nights in the wilderneſs.

Palm-Sunday was inſtituted in memory of the triumphant entry of our Saviour into Jeruſalem, and was ſo called from the palm-branches which the Hebrew children ſtrewed under his feet, crying "Hoſannah to the "Son of David." Matt. xxi. 15.

Maunday Thurſday is a feaſt in memory of our Lord's laſt ſupper, when he inſtituted the bleſſed Sacrament of his precious body and blood. And it is called Maundy Thurſday, or Mandat Thurſday, from thoſe words in John xiii. 34. "Mandatum novum "de vobis," &c. "I give you a new "command (or mandat) that you love one "another, as I have loved you."

Good Friday, is that memorable day on which the great and glorious work of our redemption

redemption was conſummated by our Saviour on the croſs, when he gave up his life for the ſins of the world.

March 25. Annunciation of the bleſſed Virgin, is a feaſt in memory of that happy embaſſy brought to her from God by the angel Gabriel, Luke i. ver. 28—35.

Eaſter Day (in Latin Paſcha), is a great feſtival, in memory and honour of our Saviour's reſurrection, or riſing from the dead, on the third day after he was crucified; Matt. xxviii. 6. and it is called Eaſter from Oriens (the eaſt or riſing), one of the titles of Chriſt.

Monday and Tueſday following are alſo kept holy, in memory of Chriſt's firſt appearing after his reſurrection, likewiſe for the greater ſolemnity of the chief feaſt.

Low-Sunday, called Dominica in albis, is the eighth day after Eaſter Day, and is ſo named from the white garments, which the Catechumens, or Neophites, uſed to wear, which they put on at their baptiſm, and ſolemnly put off on this day.

Holy

Holy Thurſday, or Aſcenſion Day, is a feaſt ſolemnized in memory of Chriſt's glorious aſcenſion into heaven the fortieth day after his reſurrection, in the ſight of his apoſtles and diſciples; Acts i. 9, 10.

May 3. The Invention of the Holy Croſs, otherwiſe called Holy-Rood Day, is ſo called from the invention or finding the croſs, on which our Saviour ſuffered, by Helen, mother to Conſtantine the Great, after it had been buried by the infidels 180 years, who erected a ſtatue of Venus in it's place.

Rogation Week, which is always the next but one before Whitſunday, is ſo called from *Rogo*, to aſk or pray; becauſe then, litanies were commonly uſed, to beg and ſupplicate the bleſſing of God upon the fruits of the earth.

Whitſunday, or Pentecoſt, is a ſolemn feaſt in memory and honour of the coming of the Holy Ghoſt upon the heads of the apoſtles in tongues, as it were, of fire; Acts ii. 3. Pentecoſt in Greek ſignifies the fiftieth; it being the fiftieth day after the reſur-

reſurrection. And it is called Whitſunday, from the Catechumens, being anciently clothed in white, and admitted on the eve of this feaſt to the ſacrament of baptiſm. The old Saxons called it Weed Sunday, i. e. Holy Sunday; for Wied or Weed, ſignifies Holy in that language; which alſo may have proved one occaſion of this name.

Trinity Sunday, the eighth day after Whitſunday, is dedicated to the honour of the bleſſed Trinity, to ſignify that the works of redemption and ſanctification, then compleated, are common to all the three perſons.

Corpus-Chriſti Day (which is always the next Thurſday after Trinity Sunday) is, by the Romans, celebrated with great ſolemnity; they carrying on that day the ſacrament of the altar about in proceſſion, the prieſts and all the people expreſſing their higheſt devotions, with muſic and lights, and flowers ſtrewed along the ſtreets, and their beſt tapeſtry upon the walls, &c.

Auguſt 15. Is, according to tradition, the day when the bleſſed Virgin Mary, was, both ſoul and body, taken up into heaven.

September 29. Michael, or Michaelmas, is in commemoration of St. Michael the Arch-Angel.

November 1. All-ſaints, or All-hallows, is celebrated in commemoration of all the ſaints.

November 2. All-ſouls, is likewiſe commemorated for the ſouls of all the faithful departed.

The four Sundays of Advent, are thoſe preceding Chriſtmas Day; and were inſtituted in commemoration of our Saviour's advent, or coming to redeem the world by his happy birth.

Chriſtmas Day, or the nativity of our Saviour Chriſt, is a moſt ſolemn feaſt, celebrated even from the apoſtles time to this day, in memory of the birth of our Saviour at Bethlehem.

December 28. Holy Innocents, is a feaſt in memory of thoſe babes which Herod ſlew, when he ſought for our bleſſed Sa-

viour. In this maſſacre, it is ſaid, that his own child, being at nurſe, was murdered among the reſt; on which Auguſtus ſaid, "It was better to be Herod's hog, than "his ſon;" becauſe the Jews would eat no ſwine's fleſh.

St. Peter and St. Paul are joined in one ſolemnity, becauſe they were principal and joint co-operators under Chriſt in the converſion of the world; the firſt converting the Jews, the other the Gentiles: as alſo, both were martyred at the ſame place (Rome), and on the ſame day, June 29.

The four Ember Weeks (in Latin, *quatuor tempora)* were times of public prayer and faſting; partly inſtituted for the ſucceſsful ordination of the prieſts and miniſters of the church, and partly to beg and render thanks to God for the fruits and bleſſings of the earth. Ember comes from the Greek KOSMOS, i. e. *dies*, a day; others call them Ember-days, from the ancient cuſtom of eating nothing on thoſe days till night, and then only a cake baked under

under the embers or aſhes, which was called Ember Bread.

WHAT is the Golden Number, and the Epact?

The Golden-number is the revolution of 19 years; in which time all the lunations, or aſpects, betwixt the ſun and moon, return to the ſame place they were in before; and is ſo called, either becauſe it was ſent in golden letters from Alexandria in Egypt to Rome, or that it is written in red, or golden letters, in the calendar.

The Epact is the number of 11 days, which the ſolar year exceeds the lunar; the one conſiſting of 365 days, the other of 354; ſo that in every four years there is added a number more than 30; which being greater than the epact can be (for from change to change there can be but 30 days) ſo 30 being taken from that exceſs, the remainder is the epact for the next year.

The Epact is thus found out; multiply the golden-number of the year by 11, the

product whereof, if it be under 30, is the epact; but if it be above 30, divide the product by 30, and the remainder will be the epact.

WHAT is the Circle of the Sun?

The circle of the ſun is a revolution of 28 years, in which time the dominical letters make all their ſeveral changes; it is called likewiſe the Solar Circle, becauſe it comprehends all the varieties and changes that the Sunday letter can have.

WHAT is the meaning of the Dominical Letter?

The Dominical letter is always one of theſe ſeven; A. B. C. D. E. F. G. and ſheweth the Sunday letter all the year. But in biſſextile, or leap year, there be two Dominical letters; the firſt of which holds from the beginning of January to St. Matthias's eve, and the other to the year's end.

WHAT

WHAT are the Rules reſpecting the Stops and Cadences neceſſary in Reading?

"Stops and cadences are eſſential points in the article of reading, and cannot be better ſet forth than in the following remarks of a French author: 'It is neceſſary 'for us, ſays he, to reſpire from time to 'time, but the voice does not repoſe 'equally at the concluſion of every ſenſe; 'in a ſentence of conſiderable length, we 'reſpire at every *Comma* (,); but this ſhort 'pauſe is made in ſuch a manner as to ſhew, 'by the tone of continuance, that we are 'to go farther, the ear remaining unſatiſ-'fied, becauſe the pronunciation continues 'ſuſpended till the ſentence is completely 'finiſhed; as for example: *At ſuch a time, 'the King, having taken theſe matters into 'conſideration, determined,* here attention is 'inquiſitive to know what follows; the '*Colon* (:) and *Semicolon* (;) are marks of 'more conſiderable reſpiration, yet ſtill 'leave judgment in ſuſpence till the *Period*

'(.) unfolds the whole, and calls for a 'concluding cadence.

'In every part, or parts of a ſentence 'there is elevation and depreſſion of the 'voice, which never abſolutely repoſes but 'at the concluſion of a period, all other 'reſpiration being of continuance.'

There is undoubtedly much judgment in the compoſition of harmonious and comprehenſive periods; a diſſonant unconnected ſtyle will take greatly from the beauty and force of expreſſion, as a diſcordant piece of muſic muſt diſgrace a performance of the ableſt maſter, and injure the utterance of the moſt perfect inſtruments.

Frequent uſe ſtrengthens and meliorates the organs of expreſſion, and practice will teach a moſt eſſential point, that of pitching the voice to any place or number of perſons. There is conſiderable nicety in knowing the different effect which the ſame notes of voice may have in places of equal dimenſions, but of different conſtruction, of a place containing but few auditors, or thronged with a large number; and this

point

point of excellence muſt be attained by much practice and obſervation. Only thus much may be obſerved in general of the operations of ſound; that where it undulates conſiderably, the louder a reader or declaimer goes beyond the juſt pitch, the more indiſtinct he will be, of which we find very frequent inſtances in cathedral churches: a full audience in any place will require at leaſt twice the force of expreſſion of a thin one; which, excluſive of ſome buzz that muſt unavoidably attend a numerous aſſembly, may be philoſophically accounted for by an eſſential denſity of air, from the conjunct reſpiration of ſo many people.

The voice being pitched, and modulated through the ſeveral variations which may be found neceſſary, it remains to conſider, to comprehend, and to feel the ſubject; without which expreſſion muſt be languid, unaffecting, and weariſome. What we *read* or *ſpeak* unfelt, muſt be like painting without light and ſhade; there may be juſt ſymmetry of parts and good colouring; but

but unleſs they are raiſed and brought forward, both pall on the view, and die on the canvaſs.

Spirit and feeling are neceſſary to idea as well as to ſight; for which reaſon *teachers* ſhould not only make their *pupils* underſtand every word they *read*, but their general ſenſe in a ſtate of connection: a point of care ſeldom attended to.

Emphatic expreſſion, feeling, and taſte, are particularly eſſential to poetry, as that, in general, appeals oftner to the paſſions than any other ſpecies of writing. *Cadences* alſo are more critical in numbers than in proſe; in both they ſhould be ſmooth, gradual, and die away almoſt inſenſibly, yet ſo as to preſerve and impreſs the laſt ſyllable both upon the ear and mind, without ſnapping ſhort the breath or ſound, which is extremely grating to a judicious hearer.

How often is verſe of every kind miſerably mangled! A ſort of unmeaning pedantic recitative, tedious from a repetition of miſplaced unharmonious tones, is ſubſtituted

ſtituted for dignity; thus we find many, who make a tolerable ſhift with proſe, the moment they ſee any number of meaſured ſyllables, throw aſide nature, reaſon, nay even common ſenſe, to diſplay their knowledge of verſification, and what they think it's peculiar importance.——What can be more abſurd? Genuine poetry needs no pompous affectation to dignify it; for as by tranſpoſing the words you cannot reduce it to proſe, neither can you take from its harmony by plain, natural expreſſion.

I know not any thing which has done our language, and the reading of it, more injury than the gingle of rhime, eſpecially that which is thrown into heroic meaſure, it being certain, that the more correct an author in that way is, the more he will lead to monotony. Inſtance Mr. Pope, who has been ſo critically exact in accenting particular ſyllables, that very few of his pieces can be read with any tolerable variation of voice; for which reaſon I would have learners kept from rhime in heroic meaſure till they are well grounded in a juſt mode of utter-

utterance. Indeed we are not to wonder that the *generality* chaunt verſe in ſo lamentable a manner, when ſome of thoſe who have ſketched rules for reading, inſiſt upon ſuch a ſervile obedience to the author as not only to change the accented ſyllable, but even to favour his bad rhime, with falſe pronunciation; for example, to ſound the laſt ſyllable of *liberty*, as an exact *rhime* either to *flee* or *fly*.—To preſcribe a ſtop or half pauſe at the end of a line, whether the ſenſe requires it or not, is another rule that has been given, equally erroneous and diſguſtful."

WHAT were the Opinions of the Wiſe Men of Greece upon this Queſtion, Which is the moſt perfect popular Government?

Solon ſaid, "That, where an injury "done to any one particular citizen is "reſented by the whole body." Bias ſaid, "That, where the law has no ſuperior." Thales ſaid, "That, where the inhabitants "are neither too rich, nor too poor."

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Anacharſis ſaid, "That, where virtue is "honored and vice deteſted.". Pittacus ſaid, "That, where dignities are always "conferred upon the virtuous, and never "upon the wicked." Cleobulus ſaid, "That, where the citizens fear blame more "than puniſhment." Chilo ſaid, "That "where the laws are more reverenced and "attended to, than the orators."——Upon which, Periander (himſelf a wiſe man) concluded, "that the moſt perfect popular "government would be that, which came "neareſt to Ariſtocracy, where the ſove-"reign authority is lodged in the hands of "a few men of honour and virtue."

WHAT is the Story of Æſop and the Tongues?

Æſop, being ſlave to the philoſopher Xanthus, was ordered to provide for an entertainment the beſt things he could find in the market. Æſop accordingly made a large proviſion of tongues, which he deſired the cook to ſerve up with different ſauces. When dinner came, the firſt and

ſecond

ſecond courſe, the laſt ſervice, and all the intermediate diſhes, were tongues. "Did "I not give thee orders," ſaid Xanthus, in a violent paſſion, "to buy the beſt "victuals the market afforded?" "And "have I not obeyed your orders?" ſays Æſop. "Is there any thing better than "tongues? Is not the tongue the bond of "civil ſociety, the key of ſciences, and the "organ of truth and reaſon? By means of "the tongue cities are built, and govern-"ment eſtabliſhed and adminiſtered: with "that men inſtruct, perſuade, and preſide "in aſſemblies; it is the inſtrument by "which we acquit ourſelves of the chief of "all our duties namely the praiſing and "making our addreſs to the gods." "Well "then" (replies Xanthus, thinking to catch Æſop) "go to market again to-morrow, "and buy me the worſt things you can "find: This ſame company will dine with "me, and I have a mind to give them "another ſort of entertainment." Æſop the next day provided nothing but the very ſame diſhes; telling his maſter "That the "tongue

"tongue was the worſt thing in the world. "It is (ſays he) the inſtrument of all ſtrife "and contention, the fomenter of law-"ſuits, and the ſource of diviſions and "wars: it is the organ of error, of lies, of "calumny, and blaſphemy."

In what Reſpects is Singularity to be ſhunned, and wherein ſhould it be retained?

"Singularity is, in it's own nature, univerſally and invariably diſpleaſing: in whatever reſpect a man differs from others, he muſt be conſidered by them as either worſe or better. By being better, it is well known that a man gains admiration oftener than love, ſince all approbation of his practice muſt neceſſarily condemn him that gives it; and though a man often pleaſes by inferiority, there are few who deſire to give ſuch pleaſure. Yet the truth is, that ſingularity is almoſt always regarded as a brand of ſlight reproach; and where it is aſſociated with acknowledged merit, ſerves as an abatement or an allay of excellence, by

which weak eyes are reconciled to it's luſtre, and by which though kindneſs is not gained, at leaſt envy is averted.

But let no man be in haſte to conclude his own merit ſo great or conſpicuous, as to require or juſtify ſingularity: it is as hazardous for a moderate underſtanding to uſurp the prerogatives of genius, as for a common form to play over the airs of unconteſted beauty. The pride of men will not patiently endure to ſee one, whoſe underſtanding or attainments are but level with their own, break the rules by which they have conſented to be bound, or forſake the direction which they ſubmiſſively follow. All violation of eſtabliſhed practice, implies in it's own nature a rejection of the common opinion, a defiance of common cenſure, and an appeal from general laws to private judgment: he, therefore, who differs from others without apparent advantage, ought not to be angry if his arrogance is puniſhed with ridicule; if thoſe, whoſe example he ſuperciliouſly overlooks, point him out to deriſion, and hoot

hoot him back again into the common road.

The pride of ſingularity is often exerted in little things, where right and wrong are indeterminable, and where, therefore, vanity is without excuſe. But there are occaſions on which it is noble to dare to ſtand alone. To be pious among infidels, to be diſintereſted in a time of general venality, to lead a life of virtue and reaſon in the midſt of ſenſualiſts, is a proof of a mind intent on nobler things than the praiſe or blame of men, of a ſoul fixed in the contemplation of the higheſt good, and ſuperior to the tyranny of cuſtom or example.

In moral and religious queſtions only, a wiſe man will hold no conſultations with faſhion; becauſe theſe duties are conſtant and immutable, and depend not on the notions of men, but the commands of Heaven: yet even of theſe, the external mode is to be in ſome meaſure regulated by the prevailing taſte of the age in which we live; for he is certainly no friend to virtue, who neglects to give it any lawful

attraction; or ſuffers it to diſpleaſe the eye or alienate the affections for want of innocent compliance with faſhionable decorations.

To comply with the notions and practices of mankind, is in ſome degree the duty of a ſocial being; becauſe by compliance only he can pleaſe, and by pleaſing only he can become uſeful: but as the end is not to be loſt for the ſake of the means, we are not to give up virtue to complaiſance; for the end of complaiſance is only to gain the kindneſs of our fellow-beings, whoſe kindneſs is deſirable only as inſtrumental to happineſs, and happineſs muſt be always loſt by departure from virtue."

WHAT Cautions are neceſſary againſt aſpiring too eagerly after Fame?

"Providence for the moſt part ſets us upon a level, and obſerves a kind of proportion in it's diſpenſations towards us. If it renders us perfect in one accompliſhment, it generally leaves us defective in an-

another; and ſeems careful rather of preſerving every perſon from being mean and deficient in his qualifications, than of making any ſingle one eminent or extraordinary.

And among thoſe who are the moſt richly endowed by nature, and accompliſhed by their own induſtry, how few are there whoſe virtues are not obſcured by the ignorance, prejudice, or envy of their beholders. Some men cannot diſcern between a noble and mean action. Others are apt to attribute them to ſome falſe end or intention; and others purpoſely miſrepreſent or put a wrong interpretation on them.

But the more to enforce this conſideration, we may obſerve that thoſe are generally moſt unſucceſsful in their purſuit after fame, who are moſt deſirous of obtaining it. It is Salluſt's remark upon Cato, "that the leſs he coveted glory the more "he acquired it."

Men take an ill-natured pleaſure in croſſing our inclinations, and diſappointing us in what our hearts are moſt ſet upon. When therefore they have diſcovered the

paſſionate deſire of fame in the ambitious man (as no temper of mind is more apt to ſhew itſelf), they become ſparing and reſerved in their commendations, they envy him in the ſatisfaction of an applauſe, and look on their praiſes rather as a kindneſs done to his perſon, than as a tribute paid to his merit. Others who are free from this natural perverſeneſs of temper, grow wary in their praiſes of one, who ſets too great a value on them, leſt they ſhould raiſe him too high in his own imagination, and by conſequence remove him to a greater diſtance from themſelves.

But farther; this deſire of fame naturally betrays the ambitious man into ſuch indecences as are a leſſening to his reputation. He is ſtill afraid leſt any of his actions ſhould be thrown away in private, leſt his deſerts ſhould be concealed from the notice of the world, or receive any diſadvantage from the reports which others make of them. This often ſets him on empty boaſts and oſtentations of himſelf, and betrays him into vain fantaſtical recitals of his

his own performances: his diſcourſe generally leans one way, and, whatever is the ſubject of it, tends obliquely either to the detracting from others, or to the extolling of himſelf. Vanity is the natural weakneſs of an ambitious man, which expoſes him to the ſecret ſcorn and deriſion of thoſe he converſes with, and ruins the character he is ſo induſtrious to advance by it. For though his actions are never ſo glorious, they loſe their luſtre when they are drawn at large, and ſet to ſhow by his own hand; and as the world is more apt to find fault than to commend, the boaſt will probably be cenſured when the great action that occaſioned it is forgotten.

Beſides, this very deſire of fame is looked on as a meanneſs and imperfection in the greateſt character. A ſolid and ſubſtantial greatneſs of ſoul looks down with a generous neglect on the cenſures and applauſes of the multitude, and places a man beyond the little noiſe and ſtrife of tongues. Accordingly we find in ourſelves a ſecret awe and veneration for the character of one who moves

moves above us in a regular and illuſtrious courſe of virtue, without any regard to our good or ill opinions of him, to our reproaches or commendations. As on the contrary it is uſual for us, when we would take off from the fame and reputation of an action, to aſcribe it to vain glory, and a deſire of fame in the actor. Nor is this common judgment and opinion of mankind ill founded, for certainly it denotes no great bravery of mind to be worked up to any noble action by ſo ſelfiſh a motive, and to do that out of a deſire of fame, which we could not be prompted to by a diſintereſted love to mankind, or by a generous paſſion for the glory of Him that made us.

Thus is fame a thing difficult to be obtained by all, but particularly by thoſe who thirſt after it, ſince moſt men have ſo much either of ill nature or of warineſs, as not to gratify or ſooth the vanity of the ambitious man, and ſince this very thirſt after fame naturally betrays him into ſuch indecences as are leſſening to his reputation, and is itſelf

itſelf looked upon as a weakneſs in the greateſt characters."

Milton has given us the Definition, common Attendants, and trueſt Eſtimate of Fame, as under:

" Fame is the ſpur that the clear ſpirit doth raiſe
" (That laſt infirmity of noble mind)
" To ſcorn delights, and live laborious days;
" But the fair Guerdon when we hope to find,
" And think to burſt out into ſudden blaze,
" Comes the blind Fury with th' abhorred ſhears,
" And ſlits the thin-ſpun life. But not the praiſe,
" Phœbus reply'd, and touch'd my trembling ears;
" Fame is no plant that grows on mortal ſoil,
" Nor in the gliſtering foil
" Set off to the world, nor in broad rumor lies,
" But lives and ſpreads aloft by thoſe pure eyes,
" And perfect witneſs of all-judging Jove;
" As he pronounces laſtly on each deed,
" Of ſo much fame in heaven expect thy meed."

How are ſolid Glory and real Greatneſs among Men to be eſtimated?

" What-

"Whatever is external to a man, whatever may be common to good and bad, does not make him truly eſtimable: we muſt judge of men from the heart; from thence proceed great deſigns, great actions, great virtues. Solid Glory, which cannot be imitated by pride, nor equalled by pomp, reſides in perſonal qualifications and noble ſentiments. To be good, liberal, beneficent, and generous; to value riches only for the ſake of diſtributing them, places of honour for the ſervice of our country, power and credit to be in a condition to ſuppreſs vice and reward virtue; to be really good without ſeeking to appear ſo; to bear poverty nobly, to ſuffer injuries and affronts with patience, to ſtifle reſentment, and to do every good office to an enemy, when we have it in our power to be revenged of him; to prefer the public good to every thing; to ſacrifice our wealth, repoſe, life, and fame, if neceſſary, to it: theſe make a man truly great and eſtimable.

Take

Take away probity from the moſt ſhining actions, the moſt valuable qualities, and what are they but objects of contempt? Are the drunkenneſs of Alexander, the murder of his beſt friends, his inſatiable thirſt of praiſe and flattery, and his vanity in deſiring to paſs for the ſon of Jupiter, though he did not believe it himſelf; are theſe conſiſtent with the character of a great Prince? When we ſee Marius, and after him Sylla, ſhedding torrents of Roman blood for the eſtabliſhment of their own power, what regard can we pay their victories and triumphs?"

How do you adviſe, in order that the mind may not be improperly affected with Praiſe or Blame?

"The only true way to cure that ſenſibility of reproach, which is a common weakneſs with the moſt virtuous men, is to fix their regard firmly upon only what is ſtrictly true, in relation to their advantage, as well as diminution. For if I am pleaſed with commendation which I do not deſerve,

I ſhall

I ſhall, from the ſame temper, be concerned at ſcandal I do not deſerve. But he that can think of falſe applauſe with as much contempt as falſe detraction, will certainly be prepared for all adventures, and will become all occaſions. Undeſerved praiſe can pleaſe only thoſe who want merit, and undeſerved reproach frighten only thoſe who want ſincerity. I have thought of this with ſo much attention, that I fancy there can be no other method in nature found for the cure of that delicacy, which gives good men pain under calumny, but placing ſatisfaction no where but in a juſt ſenſe of their own integrity, without regard to the opinion of others. If we have not ſuch a foundation as this, there is no help againſt ſcandal, but being in obſcurity, which to noble minds is not being at all. The truth of it is, this love of praiſe dwells moſt in great and heroic ſpirits; and thoſe who beſt deſerve it, have generally the moſt exquiſite reliſh of it.

Hence, the love of reputation being a darling paſſion in great men, their defence

in

in this particular is the buſineſs of every man of honour and honeſty. We ſhould run on ſuch an occaſion (as if a public building was on fire) to their relief; and all who ſpread or publiſh ſuch deteſtable pieces as traduce their merit, ſhould be uſed like incendiaries. It is the common cauſe of our country to ſupport the reputation of thoſe who deſerve it againſt invaders; and every man is attacked in the perſon of that neighbour who deſerves well of him."

WHAT is to be obſerved, in order to attain the happieſt Youth, Manhood, and Old Age?

"He who in his youth improves his "intellectual powers in the ſearch of truth "and uſeful knowledge, and refines and "ſtrengthens his moral and active powers, "by the love of virtue, for the ſervice of "his friends, his country, and mankind; "who is animated by true glory, exalted "by ſacred friendſhip for ſocial, and ſoft-"ened by virtuous love for domeſtic life; "who lays his heart open to every other

" mild and generous affection, and who,
" to all theſe adds a ſober maſculine piety,
" equally remote from ſuperſtition and en-
" thuſiaſm, that man enjoys the moſt
" agreeable youth; and lays in the richeſt
" fund for the honourable action, and
" happy enjoyment of the ſucceeding pe-
" riods of life.

" He who, in manhood, keeps the de-
" fenſive and private paſſions under the
" wiſeſt reſtraint; who forms the moſt
" ſelect and virtuous friendſhips; who ſeeks
" after fame, wealth, and power, in the
" road of truth and virtue, and, if he can-
" not find them in that road, generouſly
" deſpiſes them; who, in his private cha-
" racter and connections, gives fulleſt
" ſcope to the tender and manly paſſions,
" and in his public character and connec-
" tions ſerves his country and mankind,
" in the moſt upright and diſintereſted
" manner; who, in fine, enjoys the goods
" of life with the greateſt moderation, bears
" it's ills with the greateſt fortitude; and
" in thoſe various circumſtances of duty

" and

" and trial maintains and expreſſes an ha-
" bitual reverence and love of God; that
" man is the worthieſt character in this
" ſtage of life; paſſes through it with the
" higheſt ſatisfaction and dignity; and
" paves the way to the moſt eaſy and ho-
" nourable old age.

" Finally, he who, in the decline of
" life preſerves himſelf moſt exempt from
" the chagrins incident to that period;
" cheriſhes the moſt equal and kind affec-
" tions; uſes his experience, wiſdom, and
" authority in the moſt fatherly and vener-
" able manner; acts under a ſenſe of the
" inſpection, and with a view to the ap-
" probation of his Maker; is daily aſpiring
" after immortality, and ripening apace
" for it; and having ſuſtained his part with
" integrity and conſiſtency to the laſt, quits
" the ſtage with a modeſt and graceful
" triumph; this is the beſt, that is the
" happieſt old man."

WHAT are the chief Ornaments or Accompliſhments of Youth?

"A decent and agreeable behaviour "among men, a modeſt freedom of ſpeech, "a ſoft and elegant manner of addreſs, a "graceful and lovely deportment, a chear-"ful gravity and good humour, with a "mind appearing ever ſerene under the "ruffling accidents of human life: add to "this a pleaſing ſolemnity and reverence "when the diſcourſe turns upon any thing "ſacred and divine, a becoming neglect "of injuries, a hatred of calumny and "ſlander, a habit of ſpeaking well of "others, a pleaſing benevolence and readi-"neſs to do good to mankind, and ſpecial "compaſſion to the miſerable; with an "air and countenance, in a natural and "unaffected manner, expreſſive of all theſe "excellent qualifications." Theſe are ornaments which generally recommend youth, and are preferable to any others of what deſcription ſoever to be attained by them.

THE following Poetical Paraphraſe on the SONG of the THREE CHILDREN, contains a fine Diſplay of ſeveral Matters not traced in the TUTOR; ſuch as the Theory of the Univerſe; the Hiſtory of the component Parts of the terraqueous Globe; the wonderful Appearances of Nature in the Elements and Seaſons; with other curious and intereſting Particulars: the Knowledge of which, inculcated in a Strain of Adoration and Praiſe to Him,

"Who daily bleſſes all with Mercies infinite,"

is moſt grateful to every ingenuous Mind, and conſequently proper to the Study of Youth——It is therefore given, both as a uſeful Appendix, and ſuitable Concluſion to the Whole.

THE SONG OF THE THREE CHILDREN PARAPHRASED.

By MARC LE PLA.

I.

BEINGS, that lifeleſs merely being have,
With thoſe, that vegetate and yield increaſe,
Beings, to whom your Author ſenſes gave,
And you who mind and intellect poſſeſs,
Quit your diſtinctions of degree and kind,
Riſe, and in ſacred raptures all unite,
To praiſe for ever that eternal Mind,
Who daily bleſſes all with mercies infinite.

II.

Immortal ſubſtances above!
Princes obedient! Seraphs bright!
For ever burning with exalted love,
Intelligential rays of the great Source of light;

Hoſts of the jealous God! ætherial bands,
Who point his thunderbolts, as he commands;
Splendid courtiers of the ſkies,
Watchful guards of innocence,
Who guide us here, and waft us hence;
Angels, dependent deities,
Praiſe Him, whoſe height your ſharpeſt ken tranſcends,
Whom not the firſt-born ſeraph comprehends.

III.

Amazing fabric of the *Skies!*
Arch'd azure roof, thick ſet with living fires,
With orbs unnumber'd of unmeaſured ſize,
Which human art in vain to view aſpires;
Vaſt amphitheatre of boundleſs ſpace,
Where worlds of light run their commanded race,
In time and meaſure muſically move,
And thro' variety of figures rove,
Yet keep unwearied their unerring ways;
In you your Author wrote his awful Name
In laſting characters of flame,
In th' univerſal language, in a hand,
Which all may read, all nations underſtand:
Thro' your wide regions praiſe to Him be giv'n,
Who fix'd his everlaſting throne in empyrean heav'n.

IV.

Celeſtial Waters, who at God's command
Exalted by his Spirit upwards flew
Above the firmament's expanded blue,
And left groſs ocean, and inferior land;

Parent of elements, primæval cold,
Who, rais'd to fix'd repoſe and eaſe,
With pity from your heights behold
Your little agitated ſiſter ſeas,
Whoſe waves now riſe, and now ſubſide,
Toſs'd by wind, and daſh'd by tide;
To whom your ſtores auxiliary you lent
The rebel ſturdy giant race,
And giant ſins from earth t' efface,
And drown the ancient world diſdaining to repent;
Then at the raiſing of a new
And better offspring, quickly you
Back to your lofty ſeats obediently withdrew:
Ye ſure foundations of the heav'ns proclaim
Your Maker's ever-during fame,
In your ſtill eloquence his praiſe rehearſe,
Who by your ſtaticks pois'd the new-made univerſe.

V.

Ye pow'rs of God, to whoſe vicegerent care
Empires and fates of kings entruſted are,
Ye ſev'n diſtinguiſhed *Hierarchies*, who ſtand
Neareſt the throne, in eminent command;
Ye eyes of ever-waking providence,
Of wonderful effects the cauſe unſeen,
Diſpoſing trivial intricate events
Beyond the wiſdom or the ſtrength of men;
To Him perpetual halleluiah ſing,
Who deigns for man your ſervice to employ,
To the true Source of pow'r, the only King,
Who with a word can ſave, and with a word deſtroy.

VI.

Unexhauſted Source of Heat,
Whoſe beams the face of nature paint,
Emblem of all that's good or great,
Or beauteous, or beneficent;
Whoſe genial parent rays beſtow
Life and light on all below;
On whoſe revolving golden car of ſtate,
The hours, and days, and months, and years, in duteous order wait;
Fair picture of the glorious Cauſe of all,
So fair, that erring nations proſtrate fall,
And take the copy for th' original;
From eaſt to weſt your journey bright
Thro' ev'ry climate as you run,
Bleſs the uncreated Light,
With whom compar'd you are no *Sun*.

VII.

Silver Queen of duſky Spheres,
Whoſe cooler fire and female light
Day ſupply, diſpel our fears,
And gild the horror of the night;
To whoſe imperial ſceptre bow
Stars above and ſeas below;
Whoſe youth can Phœnix-like return,
Like her with ſolar fire you burn,
Like her riſe fairer from your urn,
To God unceaſing homage pay,
Whoſe native and unborrow'd ray,

Nor wanes, nor changes undergoes,
Nor ſhade of variation knows,
Who bears alone unbounded ſway,
Nor circumſcrib'd by night, nor limited by day.

VIII.

Spangles of gold, night's richeſt dreſs,
When gay in public ſhe appears,
And glittering bright like diamonds numberleſs
Profuſely ſcatter'd on her ſable wears;
Huge worlds, yet ſeeming little points of light,
Whoſe diſtance favors and deceives our ſight;
Nearer your blaze and heat we could not bear,
Nor could you mark the ſeaſons of our year:
Planets, who regularly rove,
Stars ſuperior fix'd above,
Who lead thro' night the ſailor on,
Sure as the meridian ſun;
Bleſs Him, from whom your luſtre flows,
Who guides your circling motion ever right,
Your names, your number, and your nature knows,
Creator, as in pow'r, in knowledge infinite!

IX.

Bleſs God, ye ſoft-deſcending *Show'rs*,
Earth's balm infus'd to cloſe her op'ning veins,
To hatch the tender infant flow'rs,
T' inform with ſpringing life the drooping plains.
Let fond Ægyptians boaſt their ſeven-mouth'd Nile,
Without your help ſupplies their little want;
You water ev'ry coaſt, and ev'ry ſoil,
And rivers of the world yourſelves may vaunt;

From pole to pole you carry due ſupplies,
Within no narrow brinks confin'd,
Thro' trackleſs roads you float along the ſkies,
Wafted by providential wind,
Till far-fetch'd northern ſtores allay
The parching ſouthern heat of day;
Bleſs Him, whoſe hand unwearied pours
Rich bleſſings over all his works in never-ceaſing ſhow'rs.

X.

Ye drizzling *Miſts*, whoſe ſilent fall
Wets deeper than the ſounding rain,
Whom ſolar beams together call,
Whom ſolar beams diſpel again;
Fogs, that thick-gathering can defy,
And veil the world's all ſeeing eye,
And, till diſpers'd by his victorious ray,
Spread midnight o'er us in the noon of day;
Praiſe Him, who tho' a little ſpace
He ſeems to hide his radiant face,
And when we pray, and when we weep,
An angry ſilence ſeems to keep,
After ſhort gloom ſhines gracious from above,
In beams of mercy, faithfulneſs, and love.

XI.

Cool *Gales*, whoſe healthful ſhow'ry breeze
Wantons 'midſt the flowers and trees,
And wilder *Storms*, whoſe fury ſends
Inviſible reſiſtleſs blows,
The mariner's perfidious friends,
But dreadful and relentleſs foes.

Impetuous tyrants of the ſea and air,
Who navies wreck and deep-fix'd foreſts tear;
Diſturbers of the ſhatter'd univerſe,
Loud-rolling thunders rapid wings;
Praiſe Him, whoſe breath, as you the duſt diſperſe,
Scatters the pride of ſtates, and monarchies of kings.

XII.

Pure heav'nly elemental *Fire*,
Who reſt within your proper ſphere,
And flames, that towards heav'n aſpire,
And rage at being fetter'd here;
Furious, when looſe; deſtroying, while you ſhine,
Ordain'd to waſte the world by wrath divine;
That awful God your utmoſt homage claims,
Ye executioners of milder ire,
Who needs not groſs and miniſterial flames,
But is Himſelf, provok'd, the moſt conſuming fire.

XIII.

Son of motion, genial *Heat*,
Who motion in your turn beget,
Vital principle, whence flow
Our actions and our paſſions too,
Chemiſt, whoſe ſympathy unites and binds,
Each kindred part, and ſevers foreign kinds,
Chief ſpring of nature's wonderful machine,
Who giv'ſt to flow'rs the bloom, to leaves the green,
Fountain of chearful health, to whom belong
The gay, the fierce, the beauteous, and the ſtrong,

Without whoſe vig'rous energy
This globe of air, and earth, and ſea,
One joyleſs, uſeleſs, lifeleſs lump would be;
Praiſe Him, by whom preſerv'd ſubſiſts the whole,
Nor needs a plaſtic univerſal ſoul.

XIV.

Winter, long ſwoon of each decrepid year,
Who chill it's veins, and bring it's hoary hair,
When ſtripp'd of ev'ry beauty nature lies
Thrown into pale and dying agonies,
Bleſs nature's Author, whoſe reviving breath
Makes ſpring ſucceed our winter, life our death.

XV.

Summer, the year's more manly age,
Whoſe pulſe beats ſtrongly, boiling high,
Luxuriant, while the Dog Star's rage
Dares with the fiery Lion vie;
When all that breathe within the waters, play,
Gambols on land the blithe four-footed throng,
Birds chaunt melodious on the dancing ſpray,
And gladſome nature echoes to the ſong,
Smalleſt ſparks of life are gay,
Flies and inſects ſing and play,
Lately ſeeming dead, revive,
Now they wake, and now they live.
Bleſt ſeaſon! whoſe returning fruits and flow'rs,
To earth a yearly paradiſe reſtores,
Offer to God your earlieſt fruits, and raiſe
Trophies and garlands of unfading praiſe.

XVI.

Gently-falling pearly *Dew*,
Liquid diamonds of the morn,
Which various gliſtering to the view
Pendant from the leaf or thorn,
The pomp of nature's dreſs declare,
And make the morning ſelf more fair;
Drops that inſects feed, and plants,
And, when the meal is done,
No longer uſeful to their wants,
Shrink from the warmer ſun.
So manna, o'er the Deſart ſpread,
Was melted, having Iſrael fed;
Dews, that longer oft have ſhin'd,
Harden'd by the northern wind,
Like bright but brittle cryſtal ſeen,
Or ſilver froſted o'er the green;
Bleſs God, who deigns his influence to infuſe,
Secret, refreſhing, as the ſilent dews.

XVII.

Deſtroying angel, gen'ral *Blaſt*,
Who lay'ſt our fertile countries waſte,
Whoſe pinch, nor herb, nor animal can bear,
Univerſal forager!
Leanneſs, whoſe teeth, like Pharaoh's kine devour,
What plenteous harveſts gave before,
Yet oft with uſury repay
What their firſt keenneſs ſnatch'd away,

The wearied ſoil impregnate, and prepare
For fuller, richer crops th' enſuing year;
Bleſs Him, whoſe all-diſpoſing providence
Adds bitter phyſic to our pleaſing food,
With good and evil chequers all events,
T'exalt his glory, and his creature's good.

XVIII.

Shiv'ring ague of the air,
Churliſh colony ſent forth
From your inhoſpitable north,
Rugged companion of the polar bear,
Cold, whom like a beaſt of prey
Oft by fire we chaſe away,
Cold, whoſe fearing breath bereaves,
Hills of trees, and trees of leaves,
Yet, which atones for all the ills you do,
With trees and leaves you ſweep diſeaſes too:
Bleſs Him, whoſe gracious wiſdom ſtores
The north with fuel and with furs,
(Furs, that defenſive armour make,
Soft baſtions, which your forces cannot ſhake)
Who for each ill, which here on earth we ſee,
Provides a fitly-ſuited remedy.

XIX.

Ice, who the fluid element can bind,
Protected from it's tyrant wind:
In ſhining fetters, tho' at large, confin'd
By thee, the finny race immur'd
Reſt ſafe from hooks and nets ſecur'd:
Encroaching ſhips are ſudden ſtay'd,
That paſs the ancient bounds which prudent nature made:

Nor can th' unwilling captives force their way,
Held faſter than by fabled Remora:
By thee weak waves a ſolid road can form,
And firm, as marble, ſtand the winter's ſtorm:
Nor can the icy ſea, when moſt it ſwells
With raging tides, it's bridge of cryſtal ſhock;
Bleſs Him, who turns hard rock to ſpringing wells,
And turns by you ſoft water into rock.

XX.

Light congeal'd in feather'd ſhow'rs,
Of innocence the emblem bright,
Mantling trees, and fields, and tow'rs,
Dazzling with a waſte of white;
Flakes, that, thick-pouring from the low-hung cloud,
At once both ornament and ſafety yield,
From piercing cold, whoſe gather'd fleeces ſhroud
The tender verdant offspring of the field;
Bleſs God, who ſhields his ſaints from ev'ry harm,
At whoſe command fire ſhall not heat, and *Snow* itſelf
ſhall warm.

XXI.

Relict of chaos, melancholy *Night*,
Night, at whoſe pencil's touch the colors fade
Of nature's landſcape; vaniſh'd from our ſight
The roſe and bri'r are equal in the ſhade:
Night the world's dark and temporary grave,
Who lays the monarch level with the ſlave,
Daily ſabbath, made to reſt
Toiling man, and weary beaſt;

A comforter, in whom th' afflicted find
Oblivion of their woes, and indolence of mind;
Praiſe Him, whoſe radiant and all-piercing ſight
Makes mid-night darkneſs clear as noon-day light.

XXII.

Day, univerſal beauty, ray divine,
Whom none but guilt and falſhood fear,
Truth undiſguis'd and ſpotleſs virtue ſhine
With native luſtre bright, when you appear;
Day, whom gloomy ſorrow flies,
Pouring eye ſight on our eyes,
Mountain, foreſt, ſea, and plain
Departed late, return again,
Nature from night's dark priſon forth you call
Type of the reſurrection general:
New motion and new life you give,
To all that move, and all that live,
Bleſs God, father of lights, who bids you riſe
With undiſtinguiſh'd beams on friends and enemies.

XXIII.

Light, creation's firſt eſſay,
Gladſome uſher of the day,
Who your ſhining parent ſun,
Still attend, and ſtill outrun;
Pureſt angel's bleſt abode,
Robe majeſtical of God,
Swifter than whirlwind from the eaſt you flow,
And in an inſtant ſtrike our eyes below;
Who dar'ſt almoſt for ſpeed with ſpirit vie,
For thought, and only thought can quicker fly:

Whoſe beams with falſe unreal colors cheat,
Yet, hating falſhood, ſhow your own deceit;
Whom nobleſt painter's mimic pain
Strives to imitate in vain,
Contracting largeſt objects, earth, or ſky,
Within the narrow pupil of the eye;
Praiſe never-ceaſing be to Him convey'd,
To whom your utmoſt luſtre's but a ſhade.

XXIV.

Darkneſs! whoſe empire no beginning knew,
The blind confuſion, whence this order grew,
Ere yet the Spirit's wings, that brooding lay,
Had hatch'd the new-made world, ere ſhone the joyous day;
Black privation, ſhadowy name,
Phantom, to ſcare the wicked ſent,
The cloſe retreat of bluſhing ſhame,
Of guilty ſin the puniſhment,
Dreaded unſubſtantial ſpright,
Shy vaniſhing at morning light;
Bleſs Him, whoſe fertile word to being brought
Light from thy boſom, and the world from nought.

XXV.

Rolling *Thunders*, voice divine,
Lightnings blaſting while ye ſhine,
Th' alarm of angry Heaven, whoſe terrors make
The nations tremble, and the foreſts ſhake,
God's weapons of reſiſtleſs flame,
Arrows of ſure unerring aim

Walls within walls no more the paſſage bar,
Than unoppoſing ſpace of liquid air;
Thro' the welkin ſee they glide
Quick to puniſh human pride;
By theſe did Sodom's luſt in flames expire,
And felt the vengeance of ætherial fire;
Swift-wing'd lightnings, thunders loud,
Praiſe the everlaſting God,
From whom deſcending at the judgment day,
Both earth and heaven itſelf ſhall flee away.

XXVI.

Clouds, ſoft furls of folded air,
Beauteous tap'ſtry of the ſkies,
Ever-fleeting landſcapes fair
With infinite varieties;
Ye penſile lakes, that arm our floods with rage,
God's magazines, when purpos'd war to wage,
Whether, to cauſe the ploughman's hopes to fail
He pours unkindly rain inceſſant down,
Or elſe, from frozen ſtores of moulded hail,
Deſtroys the herbage with a ſhow'r of ſtone;
Praiſe Him, who when of old the heav'ns he bow'd,
Choſe for his pompous car an awful cloud,
Who, when delighted to appear
The object more of love, than fear,
Aſſum'd a gentler cloud, and milder ray,
To lead his Iſrael thro' a deſart way,
Or o'er his mercy-ſeat his glory bright diſplay.

XXVII.

Mother of all things, *Earth*, the womb
Of worms, and monarchs, and their tomb;
The happy ſeat, at firſt, of peace,
Love, and innocence, and joys,
Untill'd, producing bleſt increaſe,
Flow'rs and fruits of Paradiſe,
Till curs'd for ſin, tho' till'd, you ſcarcely grant
Supplies for guilty man's redoubl'd want,
And yield, for chearing wine, and ſtrengthning corn,
The prickly thiſtle, and the fruitleſs thorn:
Great theatre of change, whereon we play
Perhaps a gay, but ſhort and anxious part,
Where ſins, vexations, loſſes, pains allay,
Our greateſt joys with ſure-attending ſmart;
Bleſs God, and thankfully receive
What ſtill his goodneſs deigns to give,
Who grants, when waken'd from your duſt we riſe,
A better earth, and ſafer paradiſe,
Where neither pain, nor trouble ſhall moleſt,
Nor ſin, nor ſerpent break our endleſs reſt.

XXVIII.

Mountains, who clouds beneath you can deſpiſe,
Earth's pillars, who triumphant arches form,
Unſhaken objects of perpetual ſtorm,
Beauteous, tho' vaſt, noble deformities,
Old ſtately monuments of nature's birth,
Whether you overlook the ſea,
And point to mariner's the way,
Or elſe with various gifts enrich the earth,

Ripen the minerals, and gems, and ore,
And wealthy rivers unexhauſted pour,
Fix'd landmarks, friendly umpires of debates,
Ramparts of wars, and boundaries of ſtates;
Bleſs Him, who makes your pride to fail
Whoſe preſence, when provok'd, you fly,
Lighter than duſt within his ſcale,
Leſs than nothing in his eye.

XXIX.

Small *Hills*, whoſe gently riſing height,
And proſpects ſweet, and pleaſant ſhades,
The pomp of courts, and crowd of cities ſlight,
Thrones of delight, which treaſon ne'er invades,
Where artleſs bliſs, and genuine beauties grow,
That neither av'rice baſe, nor worſe ambition know,
Where flocks and herds are ſhelter'd, and are fed,
A table plenteous, and a flow'ry bed;
Praiſe Him, who makes e'en kings, who ſceptres wield,
Dependant on the ſlighted field
With cares and dangers has beſet
The lofty ſtations of the great,
While calm and ſafe the middle ſeats appear,
Too high to envy, and too low to fear.

XXX.

Tall ſtately *Cedars*, ſhedding rich perfumes,
Wherewith our verdant Lebanon is grac'd,
Who, ſelf-embalm'd in your own fragrant gums,
Defy corruption, and for ever laſt;

All that each diff'rent clime or ſeaſon bears,
Who ſpicy odors breathe, or weep in balmy tears,
All that from mother earth's fair boſom riſe,
Whate'er was known of old to Solomon the wiſe;
Or *Flow'rs*, our dainty ſenſe to pleaſe,
Or *Herbs*, to yield our hunger food,
Simples, to remedy diſeaſe,
To temper or exalt our blood;
Bleſs Him, who gave your virtues and your ſcents,
Whoſe hand your various glowing colours paints,
Colours, whoſe native luſtre has outſhone
Great David's pompous heir, bright on his iv'ry throne.

XXXI.

Fountains, tranſparent mirrors, where
The ſun, delighted to appear,
Stamps on fluid trembling glaſs
His glorious, tho' reflected face;
Common, yet precious veſſels, which o'erflow,
And ſilver potable on all beſtow;
Praiſe Him, who feeds your ſprings, and want ſupplies,
The never-failing Source, whence living waters riſe.

XXXII.

Vaſt *Ocean*, moving world, unſure abode
Of fleets, a beaten, yet a trackleſs road,
Who once devoted earth o'erſpread,
Now chain'd for ever to your bed,
Where furious oft you rage in vain
At the full moon, and at the wane;

Monſter, whoſe foam and roaring threat the ſhore,
Who, like a lion couchant in the way,
Sometimes with ſeeming ſleep deceive your prey,
Then ſudden rous'd, inſatiately devour;
Yet made a beaſt of burthen you convey
Treaſures of diff'rent coaſts along the wat'ry way,
The ſtrong, like Samſon's riddle, yielding ſweet,
The great devourer thus affording meat;
Praiſe Him, whoſe nod, preſiding o'er the deep,
Or ſwells to ſtorms, or bids the ocean ſleep,
Faſt bound by his almighty Hand,
In adamantine chains of deſpicable ſand.

XXXIII.

Rivers, earth's circulating blood,
Which feeds her ſeas, and feeds her lands,
The life of in-land trade, whoſe friendly flood
Far-diſtant cities joins in ſure tho' fluid bands;
Serpentine waters, who yourſelves outrun,
Yet with an equal pace yourſelves purſue,
Your manſions always keep, and always ſhun,
Ever the ſame, yet ever new;
Uſeful wanderers, that err,
Your bleſſings wider to confer,
Ceaſeleſs exalt his praiſe, from whom alone
Created being flows, Himſelf deriv'd from none.

XXXIV.

Ye *Whales*, who 'midſt the wide-extended main,
When floating huge like living iſlands ſhow,
Where lawleſs tyrants uncontrol'd you reign,
And fat with lives of your inferiors grow,

Who ſport at large, and take your eaſe,
In ſpacious azure palaces,
Whoſe boding viſits from afar
No leſs than earthquakes or a bearded ſtar,
Your conſcious brother tyrants fear,
And by your ruin dread their own is near:
Ye leſſer ſea-born nations nameleſs Fry,
Who by uncounted millions multiply;
Ye curious work of ſporting Nature's hand
Who imitate each ſpecies of the land,
Strangers to ſound, your Maker's glory raiſe,
And let your ſilence ſpeak aloud his praiſe.

XXXV.

Inhabitants of woods and air,
With rich embroider'd plumage fair,
Builders, whoſe ſtructures far tranſcend,
What human architecture ſhows
Of diff'rent form, yet all defend
The Callow Breed from cold and foes;
Wiſe prophets of the future year,
Who fly from miſchiefs ye foreſee;
Poetic choirs, who charm the ear
With artleſs melting melody,
Nature compoſing every ſong
Echo'd to the dales and groves,
Wherein the painted feather'd throng
Sing their paſſions and their loves;
To God who gave your ſweeteſt lays,
Grateful, chaunt ye hymns of praiſe.

XXXVI.

Brutes, grov'ling ſpirits, ſouls, that die,
Slaves to your ſenſes, and to man,
Oft ſhowing, when you fight, or fly,
His forfeited dominion vain,
Living machines, by art divine
Built, beyond deſcription, fine;
Purſuing nature's end, by inſtinct taught,
Whoſe ſtrange impulſes oft exceed our thought,
Lay all your wonted enmities aſleep,
From pards and tigers, down to dogs and ſheep;
Unanimous your Author bleſs,
In all your diff'rent languages,
Whoſe providence preſerves each various beaſt,
All that in deſarts range, or paſtures reſt,
That company in herds, or ſingle ſtray,
And feeds the lion roaring for his prey.

XXXVII.

Man, ſum of beings, little world, where we
All nature in a point contracted ſee,
Where num'rous contradictions join in wond'rous harmony;
Body ſuſtain'd by fleeting breath,
Immortal, liable to death,
Mind, that beyond the world can fly,
Yet, chain'd to duſt, muſt grovelling lie;
Who all things ſeek to know with curious eye,
Yet to yourſelf, yourſelf a myſtery,

When of th' amazing union you diſpute
Of thought with matter, and with angel brute;
Great monarch of all creatures here below,
Whate'er th' almighty Power and Word did form,
Yet cruſh'd beneath the meaneſt, vileſt foe,
Nearly allied to God, and kindred to the worm;
Bleſs God, who makes you over all things reign,
And after death reviv'd a nobler kingdom gain;
Collective praiſes to your Sov'reign pay,
Who reigns alone ſupreme with everlaſting ſway.

XXXVIII.

Bleſs God, O *Iſrael*, his peculiar care,
For whom fix'd nature's rules inverted are,
Divinely taught, divinely fed,
With heav'nly laws, and angels bread,
And cloth'd by miracles, and led:
Ægypt, ſad theatre of judgment, ſees,
How vain t' oppreſs, whom God to ſave decrees;
O'er burning ſands the choſen favorites go,
Lo! from the ſtricken rock refreſhing waters flow;
The travellers point out the river's courſe,
The river guides not here the travellers,
Jehovah's ſelf in perſon leads you on,
Arms the creation for the war,
The earth, the inſects, and the air,
Divides th' oppoſing ſea, and ſtops the noon-day ſun;
For whom ſo many wonders wrought we ſee,
They loſe almoſt their name by frequency;

Tune, tune your harps, and Sion's anthem ſing.
To God, your Guide, your Chief, your Father, and
your King.

XXXIX.

Bleſs God, ye *Prieſts*, who at his altars wait,
Choſe from the choſen people of his love,
Who here your future bliſs anticipate,
And do on earth, what angels do above;
Your hallow'd unction heav'n's vicegerents ſhare,
Should monarchs to uſurp your honors dare,
Struck from above they die! For crimes alone
Bleſt typic mediators you atone,
By death of beaſts in feeble emblem ſhew
Sorer death to ſinners due;
Ambaſſadors of peace to God aſpire,
Your breaſts and altars touch'd with heav'nly fire;
Before his footſtool proſtrate low,
Yourſelves as living victims ſhow;
Free from ſpot of worldly cares,
Let your praiſe, and let your prayers,
As morning, and as ev'ning incenſe, riſe,
Perpetual and accepted ſacrifice.

XL.

You that to his courts belong,
Sons of *Levi*, join the ſong;
In his temple your abode,
Born the ſervants of your God,
To bear his ark with awful dread,
Round his altar daily tread,

And nightly baniſh dewy ſleep,
Watches in his houſe to keep;
Safe arm'd with innocence you may deſpiſe
The threat'ning demagogue and tyrant's frown;
The king that ſerves him not, is ſlave to vice,
The ſlave that ſerves him, titled to a crown!
Ardent in praiſe of your great Maſter be,
Whoſe ſervice is alone true genuine liberty.

XLI.

You *righteous Souls*, from chains of body free,
Who long were toſt on life's tempeſtuous ſea,
Now landed ſafe in bleſt eternity,
For ever paſt this troublous, fickle ſtate,
Public diſtraction, and domeſtic hate,
And wilful violence of the lawleſs great,
Who dar'd for right, while here on earth, be bold,
With ſteady hand th' unbiaſs'd balance hold,
Nor caſt by favour, nor weigh'd down by gold,
Nor longer taught by faith, by ſight you know,
Juſtice, is nobleſt wiſdom here below;
Praiſe ye the Judge, whoſe righteous doom will pay
Juſt recompence to all at the great final day.

XLII.

Bleſs God, ye *Saints*, ye wiſe and happy few,
He his own image ſees, and loves in you;
Unmov'd by ſcoffers, who with haughty air
Dictate their follies from the ſcorner's chair,

Where pleas'd and proud the ideots ſit,
Their guilt the ſtandard of their wit;
Frantic the ſhout, the jeſt, the mirth appears,
Which ends in fruitleſs and eternal tears;
You who from vice, as from infection fly,
And care not to be damn'd for company;
Numbers to ſin nor ſtrength, nor ſafety give;
'Tis better, tho' with few, to live,
Than die with many; in th' embattled field
Who falls is dead, as he that's ſingly kill'd;
Praiſe God, whoſe gracious power has ſet you free
From guilt, the baſeſt, heavieſt ſlavery;
Praiſes to you peculiarly belong,
He, who your triumph gives, claims your triumphal ſong.

XLIII.

You *humble Men*, who know all praiſe is due
To God ſupreme, and none to you,
Sole Author of your good, and witneſs too,
Who fear applauſe, and greater pains beſtow
In being pure, than ſeeming ſo;
Pride threw aſpiring angels from the ſkies,
Humility their vacant thrones ſupplies,
And you, neglected here, low-ſtooping, thither riſe;
Th' Eternal bleſs, who dwells on high,
Who, ever to the lowly nigh,
Views from afar with ſcorn the ſons of pride,
With humble contrite hearts delighted to reſide.

XLIV.

Let US*, to ſeven-fold fire condemn'd in vain,
Bleſs Him, whoſe nod can fierceſt flames reſtrain,
God, th' oppreſs'd all-gracious to defend,
God, of the friendleſs never-failing friend:
Whoe'er vain idols to his throne would raiſe,
Againſt their aim yield matter for his praiſe;
If barbarous dæmons human lives require,
Let ſons of curſt idolaters expire,
When paſs'd to murd'rer Moloch thro' the fire:
Flames have idol gods ſubdu'd,
Melted their oar, conſum'd their wood,
But ſeem diſcerning to revere
Thoſe, who the God of Iſrael fear:
Thee therefore, Lord, ſafe-ſhielded by thy power,
Thee, Son of God, Jehovah, we adore,
In form of man deſcending to appear,
To thee be ceaſeleſs halleluiahs given,
Praiſe, as in Heaven, thy throne, we offer here,
For where thy preſence is diſplay'd, is heaven.

FINIS.

* Ananias, Azarias, and Miſael; ver. 88.

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